

not in water. - THE
DOCTRINE

of the Bible :

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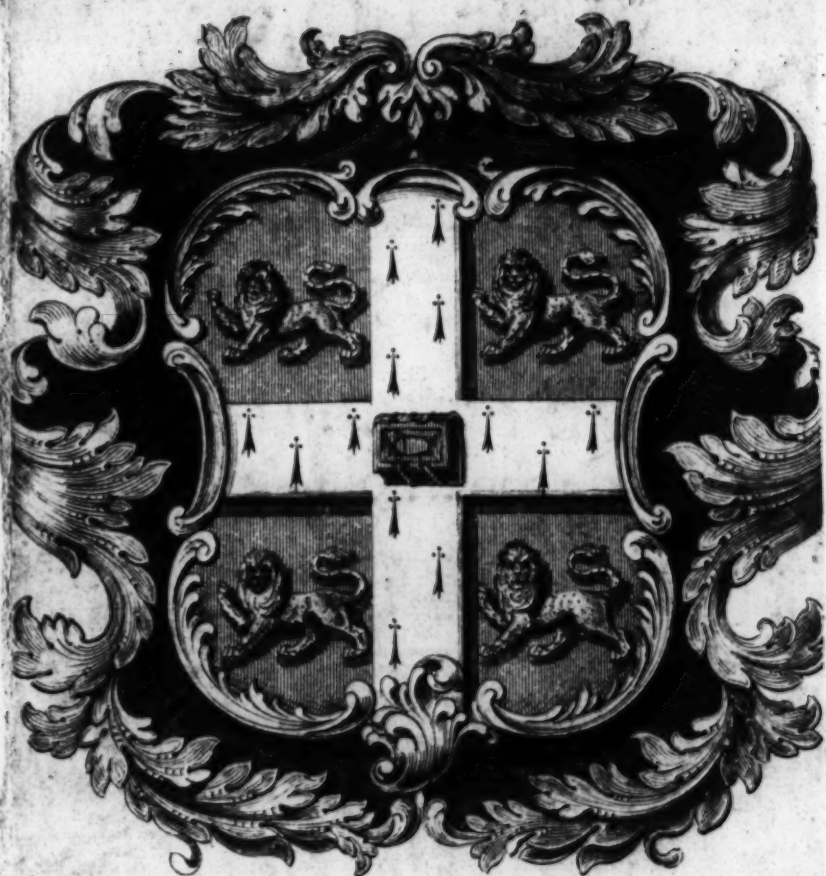
BRIEFLY GATHERED
through the whole course of
the Scripture, by way of
Questions and Answers.

The knowledge of holy things is vnderstan-
ding ; by it Kings raigne, and Princes
establish Iustice.



LONDON:

Printed by T. Snodham, for Thomas Panier,
and are to be solde at his Shop
in Iuic Lane. 1616.



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To the READER.

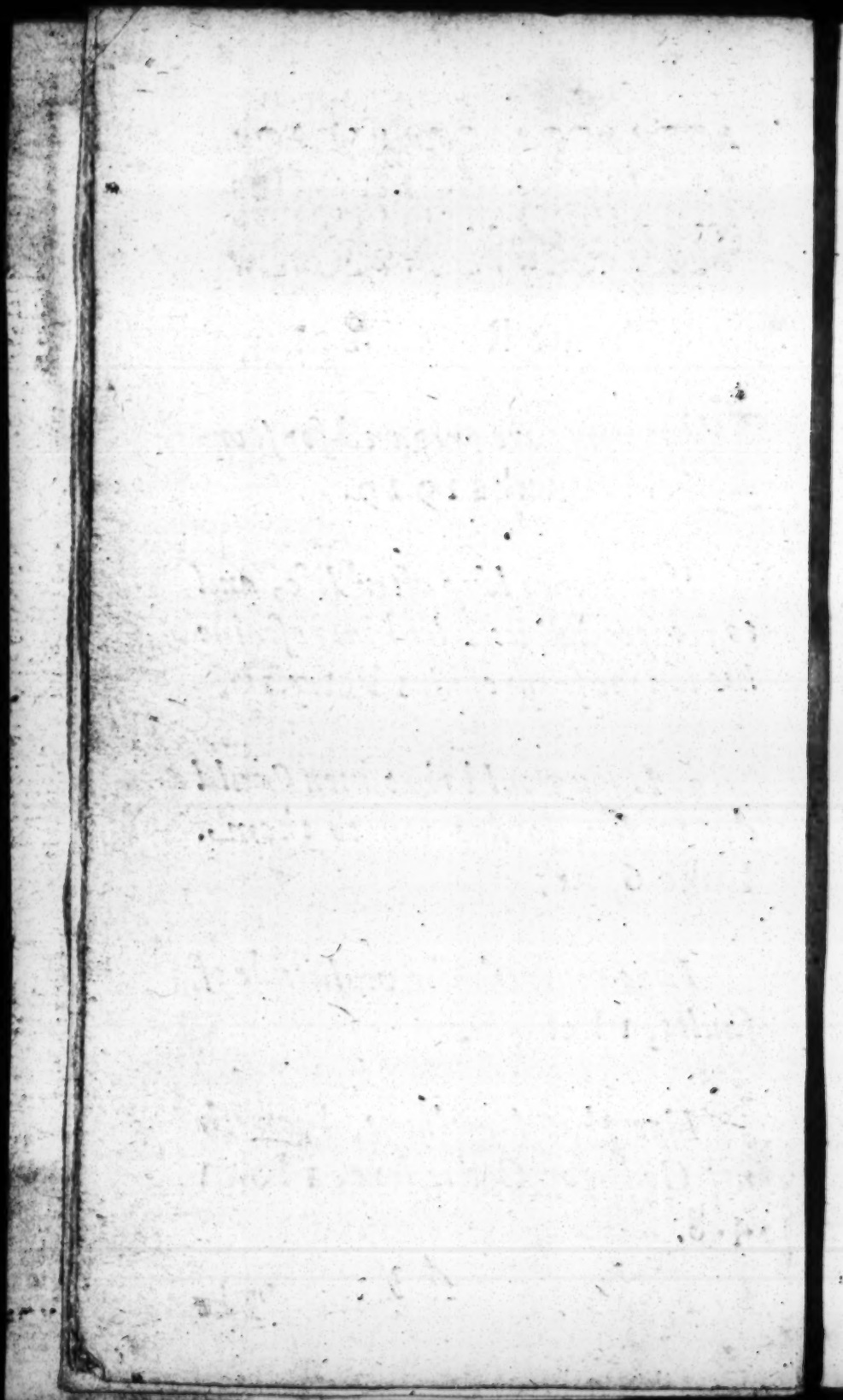
Iudgements are prepared for scor-
ners, Prouerbs 19.29.

*If any man long after life, and
to see good daies, let him refraine
his tongue from euill. 1 Pet. 3. 10.*

*As you would that men should
doe to you, so doe you to them.
Luke 6. 31.*

*Loue conereth the multitude of
faults, 1 Pet. 4. 8.*

*Hee that loueth not, knoweth
not God, for God is loue, 1 Iohn
4. 8.*





The Doctrine of the O L D E and N E W Testament.

Question.



What is Doctrine?

An. Precepts for the
finding and racing out
of sinne.

Qu. What is the effect
of doctrine?

An. Faith and vertuous living.

Qu. How manifold is doctrine?

An. Two-folde, either Divine or
morall.

Qu. Divine, as how?

An. In our dutie towards God.

Qu. Morall, as how?

An. In our duety toward our selues
and our brethren.

Qu. How many sorts of men, may wee
call brethren?

Genesis.

An. Foure.

Qu. Which be they?

An. Such as are of one parentage, one countrey, one religion, or of one minde by friendship.

Qu. How is morall doctrine divided?

An. Into rules of duety toward our Superiours, parents, kindred, offspring, family, and inferiours.

Qu. How may this duty be infringed?

An. By corruption of the flesh, and all other actuall finnes.

Qu. How many waies did God teach?

An. Foure manner of waies.

Qu. Which be they?

An. By his word, by his workes, by his punishments, and by his blessings.

Qu. Are these performed alway in his owne person?

An. No; but more often by his chosen Ministers.

Qu. How are they intitled?

An. By the names of Patriarks, Captaines, Iudges, Kings, Prophets, Euangelists, and Apostles.

Qu. Which call you Patriarkes?

An. The first Fathers of the Church, as Adam, Enoch, Abraham, Isaak, Iacob, &c.

Qu. Which call you Captaines?

An.

An. Such as had the leading of the Israelites from Egypt to the Land of Canaan, and gave directions in time of battell, as *Moses* and *Ishua*,

Qu. Which call you *Iudges*?

An. Such as executed God iudgements vpon the enemies of the Church, and did administer iustice amongst his people, as *Ehud*, *Shamgar*, *Sampson*, *Gedeon*, *Iphthaph*, *Samuel*, &c.

Qu. Which call you *Kings*?

An. The annointed of God, and so-ueraigne Rulers of the people, as *Saul*, *David*, &c.

Qu. Which call you *Prophets*?

An. Such as by inspiration of the holy Ghost did foretell the ruine of sin, and the rewarde of vertue, and were interpreters betweene God and man.

Qu. Which call you *Euangelists*?

An. The writers of the Gospell of Iesus Christ.

Qu. Why are they called *Euangelists*?

An. Because their workes containe the glad tidings of saluation to all that belecue.

Qu. Which call you *Apostles*?

An. The chosen Disciples of Christ, as *Simon*, *Andrew*, *Peter*, *John*, &c.

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GENESIS.

Chapter I. to I 5.

Question.

VV *Hat do we learne by the creation of the World?*

Answ. As touching the Creation three things.

Qu. Which be they?

An. His omnipotency, in creating all things of nothing: his bounty, in furnishing the world with all necessary ornaments: and his loue in giuing man dominion ouer all, chap. 1. 20.

Qu. What do we learne as touching our selues?

An. Three things.

Qu. Which be they?

An. The obseruation of the Sabaoth, chap. 22. Humility of minde in being made of the dust of the earth, chap. 2. 7. And the reuerence which wee owe to marriage.

Qu. Why ought we to reuerence marriage?

An. Because it was instituted of God himselfe, and in Paradise, chap. 2. 23.

Qu.

Qu. How ought a man to love his wife?

An. As himselfe, being flesh of his flesh.

Qu. Where was man placed after his creation?

An. In Paradise.

Qu. Did he continue there?

An. No, he fell.

Qu. How?

An. By the malice of the Diuell.

Qu. What was his sinne?

An. Disobedience.

Qu. How did God punish him?

An. He cursed him and his posterity, wherein hee shewed his Iustice, ch. 3. 13.

Qu. How did he comfort him?

An. By promising forgiueneſſe by the ſeede of the Woman, Christ Iesus, chap. 3. 14.

Qu. What did that shew?

An. His mercy.

Qu. How many waies did the curse of God extend vpon Adam?

An. Foure manner of waies.

Qu. Which be they?

An. First, the earth was made barren for his sake. Secondly, his posterity as wel as himselfe, became bondmen to hell.

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Hell. Thirdly, all the dayes of his life he was to eate his bread in the sweat of his browes. And fourthly, hee was thrust out of Paradise.

Qu. How was Eue punished?

An. Two manner of waies,

Qu. Which be they?

An. First, to bring forth her children in sorrow: And secondly, to live in subiection to her husband.

Qu. How was the Serpent punished?

An. Three manner of wayes.

Qu. Which be they?

An. First, he was made the most cursed of all Creatures: secondly, he was to goe vpon his breast: and thirdly, to deuoure the dust of the earth.

Qu. What was the second sinne of the world?

An. Murder.

Qu. Who committed it?

An. Caine.

Qu. Vpon whom?

An. Vpon his brother Abel, chap.

4 11. 12.

Qu. What was their quarrell?

An. About their Sacrifices.

Qu. Why?

An. Because Abels was accepted, and Caines was not, chap. 4 4. 5.

Quest.

Qu. Why did not God accept Caines Sacrifice?

An. Because hee did it more vpon custome then conscience.

Qu. Who taught them to Sacrifice?

An. Their father Adam.

Qu. How could hee doe that, and the Law not giuen?

An. The Law of God is two-fold, naturall, imprinted in mens hearts, and traditional, pronounced from God, and written in the Bible.

Qu. Which of those two had Adam?

An. The first.

Qu. What was the punishment of Cain for killing his brother Abel?

An. Hewas cursed of God, and condemned for a runnagate.

Qu. Whom did God raise after the death of Abel, to build his Church vpon?

An. His brother Seth, chap. 4. verse 25.

Qu. Did the example of Caines punishment admonish the succeeding age to beware of sinne?

An. No, as the world grew in yeers, so it grew in iniquitie.

Qu. In what manner?

An. It was wholly corrupt, and full of cruelty, chap. 6. 11.

Qu.

Genesis.

Qu. By whom did God reprove them?

An. By Noah.

Qu. How?

An. In making it known he would drowne the world, by his preparing of the Arke.

Qu. Were the people reformed?

An. No: they laughed at it, and remained secure till the waters came vpon them.

Qu. Were all destroyed?

An. All but Noah and his family, and some other for the preservation of their kinde.

Qu. What moued God that hee would not spare so much as the bruit beasts?

An. His detestation of sinne, chap.

6. 7.

Qu. Who was the first figure of Christ?

An. Enoch.

Qu. How was he a figure of Christ?

An. In being taken body and soule vp into heauen, as Christ was, chap. 5.

24.

Qu. Who was the first figure of the Church?

An. Abel.

Qu. Who was the second?

An. Noah, preserved in the Arke:

Qu. What did his preservation testifie?

An.

An. The loue of God towards his Church.

Qu. What did the tossing of the Arke by the waues signifie?

An. The persecution that the Church should suffer.

Qu. Wherein did the mercy of God appeare?

An. In causing the waters to fall.

Qu. Wherein did the Zeale of Noah appeare?

An. In giuing God thanks for his deliuerance, as soone as he set foot vpon dry ground, chap. 8. 20.

Qu. How did Noah afterward offend?

An. By drunkenness, chap. 9. 21.

Qu. Who couered their Fathers shame?

An. Shem and Iaphet.

Qu. What receiued they for it?

An. Their fathers blessing, ch. 9. 26.

Qu. Who made a mocke of his Fathers infirmitie and did not seeke to couer it?

An. Cham.

Qu. What was his reward?

An. His Fathers curse, chap. 9. 25.

Qu. How did God plague ambition?

An. By confusion.

Qu. Where?

An. At the building of the Tower of Babel, where all people purchased the dis-

Genesis.

displeasure of almighty God.

Qu. By whom did they recover their displeasure?

An. By the faith of Abraham, chap. 12. 3.

Qu. How?

An. In his seed all nations were blessed.

Qu. Who was Abrahams brother?

An. Lot.

Qu. Did they agree together like brothers?

An. Yes, till they grew rich.

Qu. What was the cause they fell out?

An. Their heardmen.

Qu. After the quarrell was knowne, did their maisters (as men of our age) seeke to be reuenged one of another?

An. No, they gaue gentle words, and sought meanes how to preuent the like inconuenience.

Qu. How was that?

An. They departed, and dwelt asunder, chap. 13. 7.

Qu. But with that separation did their loues decay?

An. It was still constant and brotherlike.

Qu. How doth that appeare?

An. In that (afterward) when Lot was.

was taken prisoner in the company of the Kings of Sodome and Gomorrah, Abraham with a band of men rescued and set him free, chap. 14. 15.

Qu. Did Lot then dwell in Sodome?

An. He did.

Qu. Why? that was a dangerous place, though pleasant.

An. True: so are all places where wickednesse abounds.

Qu. Yet Lot was a righteous man?

An. Hee was, but he suffered as the wicked did, for being in company with them.

Qu. How was that?

An. Hee was taken prisoner (as I said before) with the irreligious Kings, going in aide with them against their enemies.

Chapter 15. to 20.

Question

VV Ho was Abrahams wife?

An. Sarah.

Qu. How did she offend when shee perceived her selfe barren, chap. 16. 3.

An. By vsing vnlawfull meanes to raise seede to her husband.

Qu. How was that?

An.

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An. By sending Hagar her maide to his bed.

Qu. How did God plague her for it?

An. Her maid despised her, and triumphed ouer her in her owne house, chap. 16. 5.

Qu. What other sinne followed in the necke of her first?

An. Wrath.

Qu. How?

An. She obtained license of her husband to be reuenged vpon Hagar?

Qu. In what manner was she reuenged?

An. She thrust Hagar and her child out of doores.

Qu. Whether went Hagar?

An. Into the wildernesse.

Qu. Had she no friend to goe vnto?

An. None at all; shee was a poore seruant, and a stranger.

Qu. To whom did she appeale?

An. To God.

Qu. Did he relieue her?

An. Yes.

Qu. What learne we by that?

An. That God reiecteth no estate of persons in their misery, if they call vpon him, chap. 16. 10.

Qu. Was Sarah barren still?

An. No, God gaue her a Sonne in her

her olde yeeres.

Qu. What was his name?

An. Isaack, and this was hee in whom the Couenant was made.

Qu. What was the signe of the Couenant?

An. Circumcision, or the cutting off of the fore-skinne.

Qu. What is signified by that?

An. The casting away of the lewd affections of our hearts, if we meane to bee made partakers of Gods mercy, chap. 17. 10.

Qu. Were none partakers of the Couenant but such as might be circumcised?

An. Yes, women; because vnder the name of man both sexes are comprehended.

Qu. What was Hagers sonnes name?

An. Ishmael.

Qu. Did not the Couenant belong to him as well as to Isaack? hee was the seed of Abraham.

An. No.

Qu. Was there two Couenants then, that God blest him so?

An. Yes, there were two Couenants made.

Qu. Which be they?

An. The one eternal, made to the children of the spirit, the other temporall, made

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made to the Children of the flesh.

Qu. What was the eternall covenant?

An. That from Isaac should come the Messiah.

Qu. What was the temporall Covenant?

An. That from Ishmael should spring a mighty nation, even twelve Princes, chap. 17. 20.

Qu. Where was Abraham now seated?

An. In Canaan.

Qu. What temporall blessings did God bestow him?

An. He was exceeding rich.

Qu. How did he imploy his riches?

An. In hospitality and other good deeds.

Qu. Wherein appeared his Hospitality?

An. In vsing strangers and travellers kindly.

Qu. What strangers?

An. The three Angels in the shape of men.

Qu. How did he entertaine them?

An. First, he ranne out to entertaine them: then hee entreated them to rest in his Tent: and last of all, he feasted them.

Qu. Doe rich men in these daies follow the example of Abraham in vsing friendly
hospi-

Genesis.

hospitality towards travellers & poor men?

An. No: the most part of them instead of running out to meet the poore (when they see them comming) rather turne their backes vpon them, and run from them: and for intreating them to stay, with churlish and crabbed words rare them from their doores, and instead of feasting and refreshing them, let them depart weary and with empty stomachs.

Qu. How did the Angell requite Abraham?

An. Tolde him ioyfull newes concerning the birth of his Sonne *Isack*, and what the purpose of God was toward Sodome and Gomorrah.

Qu. What was the purpose of God toward Sodome?

An. Vtterly to destroy it for sinne.

Qu. Did Abraham pray for it?

An. Yes, in such zealous manner, as had there bin found ten godly persons in it, the City had bin saued, ch. 18. 32.

Qu. Why did Abraham pray for it?

An. First, in regard of his brother *Lot* that dwelt there, & then in regard of humanity, for that it grieved him so many people should be destroyed.

Qu. What did that signifie?

An.

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An. That Abraham (as all Gods people ought to be) was of a pittifull mind euen towards Infidels.

Qu. What solicited Gods vengeance against the prayer of Abraham?

An. The continuall cry of sin, ascending out of Sodome and Gomorrah, into the eares of God: whereby wee learne that sinne is a continuall cryer against vs, so long as we let it dwell amongst vs, chap. 19. 13.

Qu. Was all the city then destroyed?

An. All but Lot, his wife, and two daughters.

Qu. What was the Commandement that God gaue him at their departure from the Citie?

An. Not to looke backe.

Qu. Was the Commandement kept?

An. No, Lots wife brake it.

Qu. What was her punishment?

An. She was turned into a pillar of salt, chap. 19. 26.

Qu. What moued her to looke backe?

An. Her fond desire, to thinke she should forgoe her wealth, and so pleasant a place.

Qu. What doe we learne by that?

An. That no care of earthly things (be they neuer so glorious) must hinder
vs

Qu. What vertue did God further proue in Abraham.

An. His patience.

Qu. How?

An. Intaking his Wife Sarah from him.

Qu. Yet he did mourne for her death?

An. That was the weakenesse of the flesh, but his soule was glad, in that hee knew shee liued eternally, chapter 23. 2.

Qu. What other vertue had Abraham?

An. Vprightnesse of minde.

Qu. Wherein did that appeare?

An. When Ephron the Hittite offred him a piece of ground to bury his dead, he would not take it before he had paid the price of it, chap. 23. 13.

Qu. Is that modesty obserued now a daies?

An. No: many will be so far from giuing their neighbours the worth of their goods, as they will seeke by deceit, cousonage and violence to pull them from them wrongfully, and for nothing.

Qu. What was Abrahams care for Isaack when he came to age?

An. To prouide him a vertuous wife, chap. 24. 4.

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Qu. Was hee ruled by his Fathers appointment?

An. He was.

Qu. What did he shew in that?

An. A godly president of obedience to all Sonne; to follow the Counsell of their Parents, in choosing them wiues, and not their owne inordinate desire.

Qu. Whom did Abraham send about this businesse.

An. His cheife seruant, chap. 24. 2.

Qu. How did he proceede in it?

An. With Prayer that hee might speed well, and thanksgiuing afterward for his successe.

Qu. What other good propertie was in that seruant?

An. Hee would not eate when hee came to his iournyes end before he had done his masters message.

Qu. What may seruants learn by that?

An. To regard more their Masters businesse, then their owne pleasure, chap. 2. 33.

Qu. Whose daughter did hee choose for his Masters sonne?

Ans. Rebecca, the daughter of Bethuel.

Qu. When her parents heard the request of

of Abraham did they presently give their daughter to Isaac?

An. No, they asked counsell of God first, and then the maids consent.

Qu. What is to be learned by that?

An. As children ought not to match without their Parents consent, so Parents ought not to match their Children without their consent, chapter 24. 58.

Quest. After Isaac and Rebecca were married, what issue did God give them?

An. Two sonnes, Esau and Iacob?

Qu. What was Esaus undoing?

An. The lust of the flesh.

Qu. Wherein?

An. He sold his birth-right for pottage.

Qu. What oversight was that?

An. An oversight that many worldly men runne into.

Qu. What is that?

An. Preferring of trash before the rich graces of God, chap. 25. 33.

Qu. What did that negligence lose him else?

An. His Fathers blessing.

Qu. What was the reason?

Answ. Because not regarding his earthly

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earthly patrimony, God likewise suffered him to lose the benefit of his heavenly inheritande, which was spirituall benediction.

Qu. Did Esau at the last see his owne error?

An. No, but ran rather into error.

Qu. How?

An. By hating his brother Iacob, ch. 27. 41.

Qu. What was the vertue of Iacob?

An. Patience, in giuing place to his brothers rage, and going to seeke his fortune in another Countrey.

Qu. Whether went he?

An. To Haran, to his vnclē Laban.

Qu. What were his vertues there?

An. Diligence in doing his Vncle seruice, and fidelity in not deceiuing him.

Quest. How did God deale with Laban?

An. He prospered him for Iacobs sake.

Qu. What were Labans vices?

An. Ingratitude and oppression.

Qu. How was he vngratefull?

An. In vpbraiding Iacob for his good seruice.

Qu. How did he oppresse him?

An. In trebling his seruitude by frau-

fraudulent and crafty meanes.

Qu. Did God deliuer Iacob at last?

An. Yes, as hee will all others that trust in him, though a while he seeme to be farre from them.

Qu. What was the reward of Iacobs patience and true seruice in the end?

An. Whereas when hee came from his Fathers house, and had but one coate on his backe, and a staffe in his hand, at his returne hee was the Husband of two wiues, the master of many seruants, and the owner of much treasures, and diuers heards of cattell, chap.

30. 43.

Qu. Did not Iacob feare to returne into his owne Countrey, knowing that his brother Esau was his enemy?

An. No.

Qu. Why?

An. Because he knew God that had commanded him to go, would defend him.

Qu. How did his brother Esau receiue him?

An. Louingly, and like a brother.

Qu. What was the vertue of Esau in that?

An. He thought it a base and vnnaturall thing to keepe enuy alwaies

Genesis.

in his stomacke toward any one, much
lesse toward his owne brother, chap.
33. 4.

Chapter 34. to 50.

Question.

How many sonnes had Iacob?

An. Twelue.

Qu. Which of these twelue was a figure of Christ?

An. Ioseph.

Qu. Wherein?

An. In being sold by his owne brethren.

Qu. What learne we by that?

An. That in all ages after God had promised the *Messias* to Adam, he neuer ceased by word or deed to signifie his comming.

Qu. Why did Iacobs sonnes sell their brother Ioseph?

An. For malice, in that Ioseph prophesied by dreames, his brothers should be his seruants, and bow to him.

Qu. What other sinnes did they runne into besides?

An. Murder and dissimulation.

Qu. How?

An.

An. They intended to haue slaine their brother, but that *Juda* dissuaded them, chap. 37. 26.

Qu. How did they dissemble?

An. In telling their father that their brother was slaine by wilde beasts, chap. 37. 32.

Qu. What was the fruit of these sinnes?

An. They procured disquiet of conscience in themselves, & teares to their olde Father, whom they ought rather to haue comforted, chap. 37. 34.

Qu. Did this policy of theirs ere the more present the subiection which they feared?

An. No, God prospered *Ioseph*, and gaue him fauor in the Court of Egypt.

Qu. With whom?

An. With *Potiphar*, *Pharaohs* chiefe Steward.

Qu. How did *Ioseph* shew himselfe there to be the seruant of God?

An. In resisting the lust of *Potiphars* wife.

Qu. What is the nature of lust being resisted?

An. It growes impudent and outrageous, chap. 39. 14.

Qu. Shew an instance?

An. *Potiphars* Wife when shee saw

Genesis.

Ioseph would not yeeld to her, accused him that he would haue rauished her.

Qu. Did God suffer her accusation to take effect?

An. Yes, *Ioseph* was imprisoned.

Qu. He being guiltles, why would God suffer that plague to be laid vpon him?

An. For two causes.

Qu. Which be they?

An. First, that by his strange deliuerance he might haue greater cause to glorifie his name: and secondly, to make his lewd disgrace a cause of higher promotion.

Qu. How was *Ioseph* deliuered?

An. By interpreting the Kings dreame.

Qu. How was he aduanced?

An. Hee was made Ruler ouer all Egypt.

Qu. What was the plague God laid vpon his brethren for selling him?

An. They were oppressed with a mighty famine, chap. 41. 54.

Qu. Whether came they for succour?

An. To their brother vnkowne.

Qu. What reuerence did they shew vnto him?

An. They kneeled vnto him, and called him Lord, chap. 44. 16.

Qu.

Qu. What vertues doe wee learne by the example of Ioseph in this his high authoritie?

An. Three.

Qu. Which be they?

An. Charity, clemency, and humilitie.

Qu. How was he charitable?

An. He reliev'd his father and brothers with corne freely, and without recompence, chap. 42. 25.

Qu. How was he gentle?

An. In pardoning the wrongs that his brothers had done him, chap. 45. 5.

Qu. Wherein was he humble?

An. In not despising his Father and brothers, (poore Shepherds of Canaan) though himselfe were the second person in Ægypt: and in sending for his Father to be partaker of his happinesse.

Qu. Did Iacob come thither?

An. Yes, and there dyed.

Qu. What doe we learne by his death?

An. To desire of God to dye as he did.

Qu. How was that?

An. Praying, blessing, and rehearsing the gracious benefits of God, chap. 48. 34. 39.

Qu. What Zeale had Pharaoh (being

Exodus.

an Infidel) towards his Idolatrous Priests, more then many Christians now a-daies haue toward the true Ministers of the eternall God?

Ans. Hee did not diminish their Church-liuing, chap. 47. 22.

The end of Genesis.

EXODVS.

Chapter I. to 14.

Question.

W*HY did God bring the house of Israel into Egypt?*

An. For two causes.

Qu. Which be they?

An. First, to shew the truth of his word, for he had said to *Abraham*, they should be strangers from the Land of Canaan the space of foure hundred yeers, and suffer much oppression, Gen. 14. 15. Secondly, to haue fit occasion to shew his loue towards them, & the better to traine them vp in the knowledge and feare of him.

Qu.

Qu. How came it to passe they were oppressed here in Egypt, considering the good entertainment which they had at the first?

An. The continuance of time had worne out the fame and remembrance of Ioseph, by reason that many Kings had raigned since the first Pharaoh, and now the children of Israel were mightily encreated.

Qu. How were they increased?

An. From scauentie persons (for that was the whole number of them at their first comming) to many hundred thousands.

Qu. Did that make the King repine against them?

An. Yes.

Qu. Why?

An. For two causes.

Qu. Which be they?

An. First, in regard of their religion, and next, fearing least their multitudes would endanger his gouernment, chap.

I. 10.

Qu. How did hee seeke to suppress them?

An. Foure manner of wayes.

Qu. Which be they?

An. First, in making slaues of them.

Exodus.

them: and next, in going about to murder their men children.

Qu. Wherein consisted their servitude?

An. In making of bricke, carrying of burdens, and all other slavery, chap.

1. 14.

Qu. How did Pharaoh goe about to murder their men children?

An. Two manner of waies.

Qu. Which be they?

An. First, secretly, in commanding the Midwives (at their houre of birth) to destroy them; but they not obeying his command, hee fell secondly into a more open and violent practise.

Qu. How was that?

An. He commanded his own people, that whensoever they heard of the birth of an Hebrew man-childe, they should take it from the Mother and cast it into the riuer, chap. 1. 22.

Qu. How durst the Midwives disobey the Kings Edict?

An. Becaule (as all Gods Seruants ought to doe) they feared him more then any earthly person.

Qu. Were the number of the people (by these cruell proceedings) lessened and diminished?

An. No, the more they vext them,
the

Exodus.

the more they multiplyed , chapter 1.
verse 12.

Qu. What doe we learne by that ?

An. That no tyranny can extinguish
the Church of God.

*Qu. How did God diuert the malice
of Pharaoh.*

An. In causing him to cherish and
bring vp euen in his owne Court that
Hebrew childe which afterward pro-
ued to be his destruction, and the deli-
uerance of the children of Israell.

Qu. Who was that ?

An. Moses.

Qu. How was he preserved ?

An. When his Mother had hid him
thre moneths from the tyranny of the
King, and could hide him no longer ,
she put him into a basket made of reeds
and set it by the riuer side.

Qu. What became of him there ?

An. King Pharaohs daughter walk-
ing that way, found him, & put him to
be nursed of his owne mother, cha.2.3.

Qu. What appeareth in this ?

An. The prouidence of God.

Qu. Wherein ?

An. In that no humane policie can
hinder that which he hath once deter-
mined.

Qu.

Exodus.

Qu. What was the first crosse that God laid vpon Moses when he came to age?

An. The killing of an Egyptian, for which he was forced to flye.

Qu. Whither?

An. Into the land of Midian.

Qu. Who succoured him there?

An. Iethro, and gaue him his daughter in marriage.

Qu. What trade of life did Moses vse?

An. Keeping of sheepe.

Qu. How did God appeare to Moses?

An. In a fiery bush, chap. 3. 2.

Qu. Did the bush burne?

An. Yes, but did not consume,

Qu. In that sence what doth it represent vnto vs?

An. The Church of God, which should suffer persecution, but neuer subuersion.

Qu. Wherefore did God appeare vnto Moses?

An. To send him forth for the deliuerance of his people.

Qu. What moued him therunto?

An. Two things.

Qu. Which be they?

An. The remembrance of his covenant made to Abraham, and the sighes and cryes of the poore Israelites, that daily

daily pierced the gates of heauen, chap.
2. 23.

Qu. *What comfort doe we receive from
thence?*

An. An assurance that GOD will
heare our prayers in time of our affli-
ction, if we call to him.

Qu. *Did Moses obey the Commande-
ment of GOD, about his returne into E-
gipt?*

An. At the first he was doubtfull.

Qu. *Whereof?*

An. Of his owne sufficiency, and
incredulity of the people.

Qu. *How did God strengthen him?*

An. By ioyning Aaron to assist him,
and giuing them power to confirme
their message by working of Miracles.

Qu. *How did the people receive their
message?*

An. With attentive eares.

Qu. *What vertues do we learne of the
people after they had heard the wordes of
Moses?*

An. Two.

Qu. *Which be they?*

An. Faith, in that they beleeued him
what he said; and thankgiuing, in prai-
sing God, since it pleased him to looke
vpon their tribulation, chap. 4. 31.

Qu.

Exodus.

Qu. What vices are wee admonished to beware of by the example of Pharaoh?

An. Obstinacy of heart, in contemning the preaching of Moses?

Qu. In how many respects was Pharaoh obstinate?

An. In foure respects.

Qu. Which be they?

An. First, in not graunting Moses request: Secondly, in comparing the power of his Southsayers and Coniurers, with the power of God, cha. 7. 11. Thirdly, by imputing the desire which Gods people had to serue him (as the wicked alwaies will) to bee nothing else but a disposition in them to be idle, chap. 5. 8. Fourthly, not onely in retaying them still in his country, but doubling their seruitude, chap. 5. 6.

Qu. How was his obstinacy plagued?

An. With tenne severall kindes of plagues.

Qu. Which be they?

An. First, the turning of water into bloud: secondly, multitude of Frogs: thirdly, turning of dust into lice: fourthly, swarms of flies: fifthly, death of cattel: sixthly, scabs & blisters: seventhly, thunder, lightning and haile: eighthly, grasshoppers, & caterpillars: ninthly, darknes tenthly,

tenthly, the death of the first borne.

Qu. For all those plagues did Pharaoh neuer repent?

An. Yes, fainedly.

Qu. How was that?

An. So soone as Gods hand was removed by the prayer of *Moses*, hee presently returned to his former obstinacy

Qu. In the prosecution of these plagues, what doe wee learne touching the person of God?

An. Two things.

Qu. Which be they?

An. His iustice vpon his enemies, and his mercy & louing fauour toward his people.

Qu. Wherein appeared his mercy toward his people?

An. In sauing them, their cattell, and that part of Egypt where they inhabited free from the touch of any of those former plagues, chap. 8. 12.

Qu. Why did not *Moses* submit vnto Pharaoh, when hee was content to let the people goe, but stayed their cattell.

An. Because (like a faithfull Minister of the Lord) hee would remit no part or parcell of his charge.

Qu. Was it part of his charge to take the cattell with him?

An.

Exodus.

An. Yes.

Qu. Wherein?

An. In that they could not sacrifice without them, chap. 10. 26.

Qu. In the night before their departure, what did the Lord institute?

An. The sacrament of the Pascheouer.

Qu. What was that?

An. A Lambe without blemish.

Qu. The Lambe was a signe, but what was the thing signified?

An. The Angell of the Lord, that passed ouer the house of the Israelites, and stroke the first borne of the Ægyptians with sodaine death, chap. 12. 11.

Qu. What doth this figure vnto vs?

An. The sacrifice of the true Pascall Lambe Christ Iesus, by whom all the faithfull are deliuered from the bondage of hell, as the Israelites were (vpon the institution of the Pascheouer) from the bondage of Egypt.

Qu. How many things doe we learne as touching the person of God, in the instance of the children of Israels departure?

An. Three.

Qu. Which be they?

An. First, his mercifulnes in sparing the Israelites and smiting the Ægyptians. Secondly, his Iustice, in forcing the
the

the Egyptians to giue the Israelites treasure and apparell, as a satisfaction for their former seruitude, which hitherto they had exacted of them for little or nothing. Thirdly, the continuance of his fauour towards them, that doth not only deliuer his people out of danger & then leaue them, but protects them still.

Qu. How doth that appeare?

An. In guiding them by night with a pillar of fire, and couering them by day with a cloud, chap. 13. 21.

Qu. How many things doe we learne as touching the person of the Israelites?

An. Two things.

Qu. Which be they?

An. The charge which God gaue vnto them, and their watchfulnesse.

Qu. What was their charge?

An. To teach the benefits of God to their posteritie.

Qu. Wherein consisted their watchfulnesse?

An. In that they attended all night for the houre of their departure, chap. 12. 30.

Qu. What do they giue vs to vnderstand by that?

An. This, that as they minutely waited vpon the Lord for their deliuerance

our.

Exodus.

out of bondage to goe to the earthly Canaan, so ought we continually to attend and make our selues ready for our passe out of this miserable world, to the heavenly Canaan of perpetuall ioy and happinesse.

Chapter 14. to 40.

Question.

After Israels departure, what vice do we note suruined in Pharaoh?

An. Inueterate malice, which seldome dies, but with the ruine of him in whom it abides.

Qu. How did it breake forth?

An. By preparing a mighty hoast to follow the Israelites, chap. 14. 6. 7. 8.

Qu. For what intent?

An. To be auenged vpon them and quite destroy them.

Qu. How did he prosper?

An. As all malicious persons commonly doe.

Qu. How is that?

An. Hee and his malice perished in the place where hee thought to haue beene their ouerthrow.

Qu. Where was that?

An.

An. In the red sea.

Qu. What was the sinne of the people in this place?

An. Weakenesse of Faith.

Qu. How was that?

An. Notwithstanding their strange deliuerance of late, yet when they saw the red sea before them, and the Egyptians vpon their backes, they began to distrust the power of God, and to raile vpon Moses.

Qu. How were they deliuered?

An. Moses diuided the waters, and they passed through. chap. 14. 21.

Qu. How was God honored by Pharaoh?

An. As hee will be by his enemies in their destruction.

Qu. How many times did the Israelites murmur against God before hee punished them?

An. Foure times.

Qu. Which be they?

An. First, at the red Sea, chap. 14. 21. secondly, at the waters of Marah, chap. 15. 24. thirdly, when they wanted flesh, chap. 16. 13. 14. fourthly, when they wanted water, chap. 17. 6.

Qu. What doe we learne?

An. The long sufferance of God toward sinners.

Qu.

Exodus.

Qu. How did God deliuer them at all these times?

An. With great admiration?

Qu. How was that?

An. At the first time he diuided the red Sea: at the second, hee made the bitter water sweete: at the third, hee gaue them Quailes and Manna from Heauen: at the fourth, hee made a fountaine of water gush from out the hard rocke.

Qu. How did they offend the first time?

An. More grieuouſly then before.

Qu. How was that?

An. They made a golden calfe, and worshipped it for God.

Qu. What moued them to make the likenesse of a Calfe, rather then any other creature?

An. The corruption which they had learned among the Egyptians, who did worship Oxen and Kine.

Qu. Did God punish them?

An. Yes, (and time I thinke) when they did vtterly forsake him.

Qu. What was their punishment?

An. Three thousand of them were slaine with the swords of their owne brethren, chap. 32. 28.

Qu. Would not GOD vtterly haue destroyed

destroyed them?

An. Yes, but for the praier of Moses?

Qu. What was his prayer?

An. He desired his name might be rather blotted out of the booke of life, then God should quite roote out that Nation, chap 32. 32.

Qu. What doe we learne by that?

An. The loue and care which all good Magistrates ought to haue ouer their people.

Qu. Where was Moses when this offence was committed?

An. Vpon Mount Sinay.

Qu. Was not his absence, in some part cause of their Idolatrie?

An. Yes.

Qu. What gather you by that?

An. That the want of good guides makes men to run into errour.

Qu. What did Moses vpon Mount Sinay?

An. He went to receiue the Law.

Qu. How was the Law giuen?

An. In thunder and lightning, cha. 19. 16.

Qu. Why was it giuen with such terror?

An. That the people might the more reuerence him that gaue it.

Qu. What is required of the people before

Exodus.

before they come to receive the Law?

An. Two things chap. 9. 10. 11.

Qu. Which be they?

A. To sanctifie themselves for foure dayes space, and not to touch the skirts of the mountaine.

Qu. What doe wee learne by these two things?

An. Not to come to heare the word of God with corrupt hearts, nor to pry further into his secrets then wee are limited.

Qu. What is generally commanded by the Law?

An. That we should loue GOD with all our soules, and our neighbour as our selues.

Qu. What is particularly forbidden in the Law?

An. Murder, cursing, especially our parents, chap. 21. 17. Cruelty towards seruants, ch. 21. 17. Not to do hurt but to make satisfaction, cha. 22. 16. Fornication, chap. 22. 16. Withcraft, buggary or carnall copulation with beasts, chap. 22. 19. Idolatry, chap. 21. 20. Oppression against widdow or straunger, ver. 21. 22. All kinde of vsury, ch. 22. 25. All railing and euill speaking, especially against Magistrates, because they speak
against

against them, is to speake against God, chap. 22. 18. All fallshood, chap. 23. 2. All vnlawfull detayning of our neighbours goods, chap. 23. 3. All taking of bribes, chap. 23. 8. All periury, and whatsoeuer else may infect the soule or offend God.

Quest. What is the reward of these sinnes?

An. Death.

Qu. Such as were pardonable, how were they plagued?

An. By offering sacrifice.

Qu. What doctrine doe wee learne by the sacrifices of the Iewes?

An. Foure points of doctrine.

Qu. Which be they?

An. First, their thankfulness, to shew all they had came from God: secondly, their obedience, to shew they were willing to obey God: thirdly, their humilitie, to signifie that what was done to the thing offered, the offerer had deserued: fourthly, their hope to shew their Sacrifices did figure the death of Christ, whereby their passage into Paradise, from whence they were expulsed, might be opened to them againe.

C

Qu.

Exodus.

Qu. Are such sacrifices to be vsed of Christians?

An. No.

Qu. Why?

An. Because they are abolished by the death of Christ, an all-sufficient sacrifice.

Qu. What else doe wee learne in this Booke of Exodus?

An. Two things.

Qu. Which be they?

An. The election of Magistrates, and the order God set in his Church.

Qu. What kinde of men ought Magistrates to be?

An. They ought to be adorned with foure speciall graces.

Qu. Which be they?

An. Courage, feare of God, Iustice, and a minde free from couetousnesse, chap. 18. 21.

Qu. How must they administer Iustice?

An. To all persons, and at all times.

Qu. Whom did God choose for his seruice in the Temple?

An. The Leuites.

Qu. What kinde of men must those be?

An. Such as haue imprinted vpon their breasts knowledge and holinesse, chap.

chap. 28. verse 30.

Qu. Whose gift is the knowledge of handicrafts?

An. The gift of God.

Qu. Why?

An. Because he first taught them.

Qu. To whom?

An. To Bezaleel and Aholiah.

Qu. To what end did he teach them?

An. For the furnishing of the temple.

Qu. Who provided them stuffe for to worke vpon?

An. The people.

Qu. In what manner?

An. In such abundance, as Moses commanded them to leaue off.

Qu. What doe we learne by that?

An. A willingnesse to serue God with our temporall goods, chap. 36. 6.

Qu. With whom did Israel fight their first battell after they came into the wildernesse?

An. With the Amalekites.

Qu. How long did they preuaile?

An. So long as Moses held vp his hands and prayed, but when hee let them fall, the Amalekites preuailed, chap. 17. 11.

Qu. What doth that teach vs?

An. Two things.

Leuiticus.

Qu. Which be they?

An. The effect of prayer, and that wee ought not to faint in prayer, least with the falling of our hands, we faile in our request.

The end of Exodus.

LEVITICVS.

Chapter 1. to the last.

Question.

VV*hat is set downe in this Booke?*

An. The dutie of the Leuites: and therefore is called *Leuiticus.*

Qu. What was their chiefeſt duty?

An. To sacrifice.

Qu. How many circumstances were they to obserue?

An. Foure.

Qu. Which be they?

An. The manner how, the matter what, the person whom, and the place where.

Qu. What did the Israelites sacrifice?

An. Either things hauing life, as Bullockes, Lambes, Sheepe, &c. or things with-

without life, as oyle, fine flower, waters, &c.

Qu. For whom did they sacrifice?

An. For themselves and others.

Qu. Where?

An. In the Temple.

Qu. In what manner?

An. As God hath set downe from the 1. of Leuiticus to the 19.

Qu. What is the Christians Sacrifice?

An. Prayer and Thanksgiuing.

Qu. In how many points doth the Israelites and the Christians sacrifice agree?

An. In fixe.

Qu. What is the first?

An. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.

Qu. What is the second?

An. As theirs was brought to the Priest, so ours must be presented to God.

Qu. What is the third?

An. As theirs was slaine, so when we sacrifice we must kill our lewd affections.

Qu. What is the fourth?

An. As theirs was washt with water, so ours must be washt with the teares of repentance.

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Qu. What is the fist?

An. As theirs was without blemish, so ours must be without hypocrisie.

Qu. What is the sixt?

An. As theirs was inkindled with fire, so ours must be with zeale.

Qu. Whence had they all these instructions?

An. From the mouth of God.

Qu. What was Gods meaning therein?

An. To shew that he would be seru'd as hee himselfe appointed, and not after the inuention of men.

Qu. Did none breake that ordinance?

An. Yes.

Qu. Who were they?

An. Nadab and Abihu, chap. 10. 1.

Qu. How did they breake it?

An. By offering with strange fire.

Qu. How were they punished?

A. Fire from heauen consumed them.

Qu. Of how many sorts were the lawes which God prescribed the house of Israel?

An. Of two sorts.

Qu. Which be they?

An. Ceremoniall and morall.

Qu. Which call you the Ceremoniall lawes?

An. Such as were obserued in offering sacrifice, and discerning things cleane from

from vncleane, and the causes thereof
set downe from chap.2.to 19.

Qu. Which call you morall?

An. Such as concerne integritie of
manners.

*Qu. How many are they as they are
set downe in Chap. 19?*

An. Seauenteene.

Qu. Which be they?

An. To honour our Parents, vers.3.
To serue God freely, and not by com-
pulsion, vers.5. In time of plenty to re-
member the poore, as in haruest not to
reape every corne of the field, nor ga-
ther the gleanings, nor all the grapes of
the vineyard, but to leaue some for the
poore, vers.9.13. Not to detaine the
workmans hire till morning, v.13. To
eschew all theft, falshood & lying, v.11.
All swearing and blaspheming, ver.12.
All mischieuous practises, which wee
presume we may do vndiscovered, as to
curse the deafe, lay a stumbling blocke
before the blinde, v.14. Not to fauour
the poore, nor honour the person of
the mighty, ver.15. All iniustice, verse
15. All carrying of tales and conspira-
cie against our neighbours, ver.16. All
hypocrisie, as wee must not hate our
brother in heart, and sooth him to his
face,

Leuiticus.

face, ver. 17. All reuenge, ver. 18. All seeking after Witches and Coniurers. All obseruation of daies and times, ver. 26. All false weights and measures, vers. 35. All incest, vers. 6. Not to offer our children to *Moloch*.

Qu. What is that Moloch?

An. An Doll of the Ammonites,

Qu. Describe him.

An. He was great of stature, and hollow within, hauing seauen places of receipt: the first was for meale that was offered: the second for doves: the third for a sheepe: the fourth for a Rammie: the fift for a Calfe: the sixt for an Oxe: the seauenth for a childe

Qu. What may be vnderstood by those seauen bellies of the Idoll?

An. The seauen deadly finnes; and as the Israelites were forbidden to suffer their children to be deuoured of this Monster; so all Parents must beware least through their negligence, their children be made a sacrifice for the seauen deadly finnes.

Qu. How is that?

An. They must not winke at their follies, but giue them correction for their faults.

Qu. How did Moses conclude this
Booke

Booke of Leuiticus?

An. With a blessing and a curse : with a blessing if they keepe these commandements, and with a curse if they doe breake them.

Qu. *What is the fruit of the blessing?*

An. Peace, plenty, victory, chap. 16.4.5.6.7.

Qu. *What is the fruit of the curse?*

An. Scarcitie, famine, sicknesse, seruitude, warre, chap. 26.16. to the 26. vers.

Qu. *How many feasts did the Israelites obserue?*

An. Seauen.

Qu. *Which be they?*

An. First, the Sabaoth : secondly, the Passecouer : thirdly, the feast of vnleauened bread : fourthly, of the first fruits : fifthly, of Whitsonide : sixthly, of Trumpets : seauenthly, of Tabernacles.

Qu. *Why were these feasts ordained?*

An. Not to gluttonie, to cherish sloth, or immodest mirth, but to glorifie God for his seuerall blessings.

The end of Leuiticus.

N V M E R I.

Question.

VV *Hat is done in this Booke ?*

An. The children of Israel are numbered.

Qu. To what end ?

An. For three causes.

Qu. Which be they ?

An. First, for a collection toward the building of the Temple. Secondly, for appointing Captaines and Leaders ouer euery family, chap. 2. Thirdly, for a diuision of the Land of Canaan amongst the Tribes.

Qu. Is there any thing to be learned hereby ?

An. Order & gouernment that ought to be in euery Common-wealth.

Qu. Whom did they appoint their chiefe guide ?

An. God.

Qu. Where doth that appeare ?

An. In this Chapter.

Qu. How ?

An. In that they neuer journeyed but when they saw the cloud rise from the
the

the Tabernacle, nor neuer pitcht their tents but where it stayed, chap. 9. 17. 19.

Qu. And wherefore was this?

An. For two causes.

Qu. Which be they?

An. First, that they might (as all Gods people ought to doe) continually waite vpon the Lord, and haue their eyes lifted vp toward heauen: secondly, to be alwaies in readinesse, because they knew not at what houre the Lord would rise.

Qu. What doth that teach vs to doe?

An. At euery minute to be in a readinesse for death, because the houre thereof is vncertaine.

Qu. Alwaies when they did set forward on their iourney, what was Moyses custome?

An. To pray, chap. 35.

Qu. How?

An. Lord rise vp, and let thine enemies be scattered.

Qu. And when they rested, what did he?

An. Prayed likewise.

Qu. In what manner?

An. O Lord returne to the many thousands of Israel, chap. 10. 36.

Qu. What doctrine haue wee by that?

An. Euer when we set forward vpon any iourney, or begin any worke, to pray;

Numeri.

pray; and when we rest or make an end to doe the like, that our speede may be the better.

Qu. How many wayes did God shew himselfe gracious to the Israelites in this Booke?

An. Foure manner of wayes.

Qu. Which be they?

An. First, in being still their guide : secondly, in feeding them with Manna, as he had begun: thirdly, in being mercifull toward them when they repented : fourthly, in giuing them victorie ouer nine seuerall Princes.

Qu. Which be they?

An. Aaron, King of the South Canaanites : Og, King of Bashan : Sehon, King of Amorites: Balac, King of Moab: Eui, Bookem, Zur, Hur, and Reba King of Midian.

Qu. What was their spoile they tooke in the ouerthrow of the King of Midian?

An. Sixe hundred seauenty and five thousand sheepe, seauenty two thousand becues, sixty one thousand Asies, thirty two thousand virgins prisoners, besides, gold, silver, tinne, brasse and lead, chap 31.

Qⁱ. What was the slaughter they made?

An. They put both man, woman, and

and childe to the sword, except those virgins aboue named.

Qu. What was the cause they did so?

An. The commandement of God.

Qu. Why was God so seuerer against them?

An. By reason King Balac when he saw his owne force too weake, to disgorge his malice vpon the Israelites, and that the Prophet Balaam (contrary to his expectation) in stead of cursing did blesse them, he fell to another practise.

Qu. What was that?

An. By the counsell of Balaam, hee sought to bring them into displeasure with their God, and so to haue them cut off.

Qu. How did he compassse that?

An. By flattery.

Qu. In what manner?

An. He sent Midianitish women vnto them, who by their allurements enticed them to fornication and Idolatrie.

Qu. What doe we learne by this?

An. That the wicked will leaue no meanes vnpractised for the destruction of the godly.

Qu. Was God wroth with the Israelites then for these sinnes?

An.

Numeri.

An. So grieuouſly, that God commanded the offenders to bee hanged, and ſmote with the plague twenty foure thouſand, chap. 25.9.5.

Qu. Who redeemed this plague?

An. The zeale of Phinehas, that ſlew Zimri and Cozbi in the act of fornication, chap. 25.8.

Qu. What doe we learne by the whole circumſtance?

An. That God, though hee plague his people when they ſinne, yet he will ten times more plague them that were the cauſe of their ſinne, as may appeare by his wrath extended vpon the Midianites.

Qu. Were the Iſraelites thankfull for the gracious care which God had ouer them?

An. No, they were rebellious and vnthankfull.

Qu. How many ſinnes (by their example) doe wee learne to beware of in this Booke, beſide thoſe two ſinnes afore ſpoken of, Fornication and Idolatry?

An. Foure other.

Qu. Which be they?

An. Murmuring againſt God, diſtruſt in his promiſes, breach of his Sabbath, and rebellion againſt his Magiſtrates.

Qu.

Qu. How many times did they mur-
mure?

An. Foure times.

Qu. When first?

An. Three dayes after they depar-
ted from Sinai.

Qu. How were they punished?

An. The Lord consumed with fire
the vmost part of the host, chap. 11. 1.

Qu. How the second time?

An. They were weary of Manna,
and lusted after flesh.

Qu. How were they punished?

An. They had flesh while they
surretted, and their surfet brought a
grievous plague vpon them, insomuch
as they died with the meate in their
mouthes, chap. 11. 20. 33.

Qu. How the third time?

An. For water.

Qu. Where?

An. At Kadesh, in the desert of Zin,
chap. 20.

Qu. How the fourth time?

An. For bread and water.

Qu. How were they punished?

An. God sent fiery Serpents that
slung them to death, chap. 21. 6.

Qu. What caused the mercy of God at all
times to put an end to their punishments?

An.

Numeri.

An. Two things.

Qu. Which be they?

An. Their owne repentance first, and then the prayer of *Moses*.

Qu. How was this plague of fiery Serpents remedied?

An. God commanded *Moses* to make a brasen Serpent, and hang it vpon a crosse, and whosoever (being stung) looked vp to it, was cured.

Qu. What was this a figure of?

An. The vertue of Christ, who hanging vpon the Crosse, is a soueraigne medicine for the sicknesse of our soules, if wee looke vp to him with the eyes of faith.

Qu. How did they distrust Gods promise?

An. In being come to the Land of Canaan, and desiring to goe backe to Egypt, or to be buried in the wilderness.

Qu. What was the ground of that desire?

An. Their faintnesse of heart.

Qu. Wherein?

An. In that though God had diuers times before sworne to giue them the Land of Canaan for an cuerlasting inheritance, yet they feared to goe forward

forward when they heard the land was inhabited with Giants.

Qu. Of whom did they heare that newes?

An. Of the spies that were sent to search the Land, and bring of the fruit, chap. 13. 34.

Qu. Who encouraged the people against this feare?

An. Caleb and Ioshua.

Qu. What would the people haue done to them for crossing their humour?

An. Haue stoned them to death.

Quest. How did God punish this distrust?

Answ. Hee would haue quite destroyed them, but for the prayer of Moses.

Quest. How did hee then pacifie his wrath?

An. Euen with the iudgement of their owne mouthes.

Qu. How was that?

An. As they desired rather to be buried in the wildernesse then to enter into the Land of Promise, euen so it came to passe, for all that then liued from twenty yeeres old and vpward died, and were buried in the wildernesse, excepting Caleb and Ioshua.

Qu

Numeri.

Qu. What was the reason that the like punishment fell vpon Moses?

An. For his distrust too, as appears chap. 11. 13. and chap. 20. 10.

Qu. What doe we learne by that?

An. That no man is so righteous, but he may fall.

Qu. By whom was the Sabbath broke?

An. By an olde man.

Qu. Wherein?

An. In gathering stickees to make him a fire, chap. 15. 32:36.

Qu. How was he punished?

An. He was stoned to death.

Qu. What may we learne by this?

An. If God were so seuer for gathering a few stickees on the Sabaoth, he will befarre more seuer to such as prophane his Sabaoth, by swearing, drinking, gaming, whoring, and other lewd exercises.

Qu. How many times did Israel murmur and rebell onely against Gods Magistrates?

An. Twice.

Qu. Who were the first that rebelled?

An. Miriam and Aaron.

Qu. Against whom?

An. Against Moses.

Qu. What was the punishment?

An.

An. Miriam was stricken with a leprosie.

Qu. How was she cured?

An. By the prayer of Moses.

Qu. What learne we by that?

An. The vertue of meekenesse, to pray for our enemies, as Moses did, cha. 12. 13.

Qu. Who rebelled the second time?

An. Korah, Dathan, Abiram, and their accomplices.

Qu. What was their rebellion?

An. They vsurped vpon the Priests office, and compared for worthinesse with Moses and Aaron.

Qu. What became of them?

An. The earth opened and swallowed them vp alive, chap. 16. 31. 32.

Qu. How did God punish the people that tooke their parts after their death?

An. Fourteene thousand and seauen hundred died of the pestilence.

Qu. How did hee yet further conuict their rebellion?

An. By prouing the house of Levy onely chosen for the Priesthood.

Qu. How?

An. By a miracle.

Qu. In what manner?

An. Aarons rod amongst the twelue that

Numeri.

that were put into the Tabernacle for the twelve Tribes of Israel, did blossom and beare ripe Almonds.

Qu. What is the inference of this example?

An. How odious a thing it is in the sight of God to grudge against Magistrates and Rulers.

Qu. How many wayes is a man subiect to sinne?

An. Two manner of wayes.

Qu. Which be they?

An. Of ignorance or presumption.

Qu. What deserueth the first?

An. Fauour.

Qu. What the second?

An. Death, chap. 15. 27. 30.

Qu. By how many witnesses ought a man (by the Law of God) to be conuicted in a case touching mans life?

An. By two, and not vnder, chap. 35. 30.

Qu. How long did God lead the Israelites to and fro in the wilderness?

An. Forty yeeres.

Qu. Why did he detaine them so long from their promised happinesse?

An. To trie their faith, and by continuall exercising of them, sometime with crosses, sometime with blessings,

to

to make them learne onely to trust in him, and so in the end to appeare worthy heires of so blessed an inheritance.

The end of Numeri.

DEUTERONOMIE.

Question.

VV *Hat is contayned in this Booke of Deuteronomie?*

An. Another repetition of the Law.

Qu. Why?

An. Because they were dead to whom the Law was first giuen.

Qu. How many things were they to obserue in reading the Law?

An. Two things.

Qu. Which be they?

An. First, neither to adde to it, nor take from it, chap. 4. 2. Secondly, not onely to learne it themselues, but to teach it also to their posteritie, chap. 4. 9.

Qu. In what manner did God admonish this new generation to be carefull of his Law?

An.

Deuteronomie.

An. By the remembrance of two things.

Qu. Which be they?

An. The ingratitude of their Fathers, who had prouoked his wrath, and were dead, and the wonderfull miracles and victories which hee had brought to passe amongst them, to assure them of his loue and protection.

Qu. Amongst the rest, which is one of the speciall fauours God bestowed vpon them, mentioned in this Booke?

An. That in forty yeeres space, the garments of their fore-Fathers neuer waxed olde, chap.8.4.

Qu. How doth he encourage them not to be afraid to enter into the Land of Canaan?

An. Three manner of wayes.

Qu. Which be they?

An. First, in that hee was **G O D**, and would be true of his promise: for he had sworne they should possesse it. Secondly, by telling them it was a most pleasant, rich, and fruitfull countrey, cha.8.7.8.9. Thirdly, by assuring them of all assistance; yea, the very Hornets and Flyes of the ayre should fight for them, chap.7.20.

Qu. Of how many things doth God counsaile

connsaile them to beware, when they are
once settled in Canaan?

An. Of three things.

Qu. Which be they?

An. Vnthankfulnesse, presumption,
and lacke of charitie.

Qu. How did hee shew they might be
vnthankfull?

An. By enioying the fruits of the
Land, and not praising his name for
them, chap.8.10.

Qu. How presumptuous?

An. By attributing the glory there-
of to their owne strength, and not to
the free mercy of God, chap.8.17.

Qu. How vncharitable?

An. In hauing abundance, and shut-
ting vp their hands against the pouertie
of their brother, chap.15.7.8. A sinne
too common in these dayes.

Qu. What other vices doth he forbid?

An. Forsaking of Gods seruice for
the loue of any friend be hee neuer so
deere, chap.13.6. The impouerishing of
Gods Ministers, chap.12.19. Confu-
sion of sexe, as a man to weare wo-
mans apparell, or a woman mans,
chapter 22.5. Detayning any thing of
anothers which we finde, chapter 22.
12.13. All manner of crueltie, euen
toward

Deuteronomie.

toward brut beasts, chap. 22. verse 6.
All doublenesse of heart, hanging betweene two Religions, figured vnto vs by the garment of linsie-wolfie, chap. 21. 10. 25. All violating of virginities, chap. 22. 25. All bearing of false witness, chap. 19. 16. All imploying of euill gotten goods in the seruice of God, as such as thinke they may be charitable with money gotten by theft, vsury, or whoredome, chap. 23. 18. The taking of any thing to gage, whereby our neighbour gets his liuing, chap. 24. 6. All partialitie, as not to punish one for the sinne of another, chapter 24. 16. All securitie and flattering of a mans selfe in his owne sinne, chap. 19. verse 20. 21.

Qu. If they did, or if wee doe offend in any of these sinnes, how will God execute his iudgement vpon vs?

An. Without respect of persons, chap. 10. 17.

Qu. What may we pretend for an excuse if we be found guiltie in any of these sinnes?

An. Nothing.

Qu. Not ignorance?

An. No.

Qu. Why?

An.

An. Because we are (as the Israelites were) daily admonished of them by the Ministers of Gods word, chapter 30.

11.

Qu. Did Moses neuer enter into the Land of Canaan?

An. No, onely he had a sight of it, and then died.

Qu. What was the reason?

An. His sinne of distrust in Gods power, committed at the waters of Meribah.

Qu. What may wee learne generally by his whole life?

An. Six vertues, for that one vice before remembered.

Qu. Which be they?

An. First, boldnesse in his calling, that feared not to speake to Pharaoh: secondly, meekenesse against wrong, that was not moued at any despightfull words giuen by the Israelites: thirdly, patience against trauaile, that did not onely guide the Israelites in their journeyes, but at all times decided their causes: fourthly, zeale in Gods glory, for the aduancement of vertue and repressing of vice: fifthly, loue to his brethren, to spend his life for them, rather then they should miscarry: sixthly, faith

Ioshua.

in his end, not enuying that hee might not enter into the Land of promise; considering by death hee was inuested with a greater inheritance, the Kingdome of Heauen.

The end of Deuteronomie.

I O S H U A.

Question.

VV *Ho succeeded Moses?*

An. Ioshua.

Qu. By whose appointment?

An. By Gods.

Qu. What was his charge?

An. Two-fold, to keepe the Law of God, and to bring Israel out of the wildernesse into Canaan.

Qu. What especiall vertues had he?

An. Three.

Qu. Which be they?

An. Faith, wildome, courage, such as all good Gouvernours ought to haue.

Qu. How did he shew his faith?

An. By beleeuing Gods promises.

Qu. How his wildome?

An. In governing discreetly.

Qu. How his courage?

An.

An. In leading on the people without dread of their enemies.

Qu. How doth God here encourage the people?

An. Three manner of wayes.

Qu. Which be they?

An. First, in renewing his former promise, and telling them they should divide the Land for an inheritance, ch. 1. 6. Secondly, in giuing them a Captaine endued with the spirit of *Moses*, and able to be their conductor, cha. 1. 5. and thirdly, by assuring them he would cast a faintnesse of heart vpon their enemies, chap. 2. 11.

Qu. How were the people confirmed that Ioshua had the spirit of *Moses*?

An. By two miracles that he did.

Qu. What is the first?

An. His diuiding the waters of Iordan, and the whole hoasts passing ouer dry-shod, chap. 3. 19. 17.

Qu. What is the second?

An. Hee caused the Sunne and Moone to stand still in the firmament, chap. 10. 13.

Qu. How?

An. By prayer.

Qu. What learne you by that?

An. Two things.

Ioshua.

Qu. Which be they?

An. The effect of prayer, and the obedience of all creatures for the glorifying of God.

Qu. How was God glorified by that miracle?

An. *Ioshua* by that meanes had a longer time of day-light, for the vanquishing of Gods enemies.

Qu. Were none of the Tribes placed on this side Iordan?

Answ. Yes.

Qu. How many?

An. Two and halfe.

Qu. Which be they?

An. Reuben, Gad, and halfe the tribe of Manasseh.

Qu. Did they sit downe in peace, and suffer their brethrento goe to warre?

An. No, they shewed more brotherly loue.

Qu. How was that?

An. They left their wiues, children, and cattell in the possessions which were allotted them, and themselves armed went formost, and would take no rest, till their brethren, the other tribes, were likewise planted as well as they, chap. i. 16.

Qu. When they had passed Iordan, how did

did Ioshua shew himselfe thankfull to God for so great a miracle?

An. By setting vp a memoriall of his power.

Qu. What was that?

An. Twelue stones, for the twelue Tribes of Israel.

Qu. For what purpose did he so?

An. For two causes.

Qu. Which be they?

An. First, that such a remembrance of Gods mighty power might serue for a further condemnation to his enemies : and secondly, that his seruants might the more reuerence him, chapter 43.10.

Qu. Which was the first City they meant to conquer?

An. Iericho.

Qu. Did they rashly goe and besiege it, as proudly presuming that howsoeuer or whatsoeuer they did, God would be with them?

An. No, like discreet Souldiers, they vsed three things.

Qu. Which were they?

An. Deliberation, consultation, and sanctification.

Qu. How deliberation?

An. They tooke time.

Ioshua.

Qu. How consultation?

An. Two manner of wayes, they sate in counsel amongst themselves, and submitted their counsell to the direction of God.

Qu. How sanctification?

An. Two manner of wayes, by prayer and fasting.

Qu. When they had taken counsell, what did they?

An. Sent spies to know the state of their enemies.

Qu. What danger were they in?

An. Of death.

Qu. By whom?

An. By the King.

Qu. Who saved their lives?

An. A woman Harlot.

Qu. How?

An. By hiding them in the toppe of her house, when the King made search for them.

Qu. What moved her to doe so?

An. The fame which she heard of the workes of God.

Qu. How did the Israelites requite this kindnesse?

An. They saved her, her father, mother, children, and all they had.

*Qu. Did they shew this mercy of their
owne*

owne accord?

An. No : but by the instinct of Gods spirit.

Qu. What doe we learnethereby?

An. That God will not the death of sinners if they repent.

Qu. How was the Citie wonne?

An. The walles fell downe by the power of God, and then *Ioshua* entred, chap 6.20.

Qu. How were the Israelites commanded to esteeme of the Citie and all that was in it?

An. As a thing execrable and accursed, chap.6. 17.

Qu. Was nothing reserved?

An. Yes : siluer, gold, vessels of brasse, and yron.

Qu. What was to be done with them?

An. They were to be consecrated to the Lords vse, chap 6. 19.

Quest. How were they to bee consecrated?

An. By being molten, and the propertie of them altered.

Qu. What sinne was here committed?

An. Theft.

Qu. Who committed it?

An. Achan.

Qu. How?

To Ioshua.

An. He kept a Babilonish garment, two hundred shekels of siluer, and a wedge of gold of fifty shekels weight, which he had in his Tent, to serue for his owne priuate vse, chap.7.11.

Qu. *What was their fortune after the committing of this sinne?*

An. Their good successe was turned into bad, such is alwayes the fruit of wickednesse.

Qu. *How did that appeare?*

An. When three thousand Israelites were sent against Ay, the inhabitants thereof put them to flight, and slew sixe and thirty of them, chap.7.5.

Qu. *How were they cleared of this sinne?*

An. By destroying Achan, his familie, and all he had, chap.7.24.

Qu. *How did the Gibeonites purchase a league of friendship with Ioshua?*

An. By dissimulation.

Qu. *In what manner?*

An. Comming vnto him in ragged clothes, and old shoes, as though they had worne out their apparell by iourneying from some farre countrey.

Qu. *How did Ioshua reward their dissimulation?*

An. He suffered them to liue because of

of his promise, but hee condemned them for euer to be drudges to the congregation, to hew wood and draw water; chap. 9. 11.

Qu. How many Kingdomes did Ioshua subdue?

An. Thirtie and one.

Qu. What mercies did hee shew in all victories?

An. None at all, he destroyed euery soule, chap. 10. 40.

Qu. What moued him thereunto?

An. The commandment of God.

Qu. What is signified by that?

An. That wickednesse must be quite rooted out where God meanes to be serued.

Qu. Were the Israelites now in quiet possession of Canaan?

An. They were, chap. 21. 14.

Qu. What doth that shew?

An. The full performance of Gods promise.

Qu. What vertue doe wee learne from the Israelites after their victories?

An. Two.

Qu. Which be they?

An. Thankesgiuing and brotherly vnitie.

Qu. How were they thankesfull?

Judges.

An. In protesting to serue and obey God for his benefits bestowed vpon them, chap. 24. 24.

Qu. *How did they shew brotherly vnitie?*

An. In equall diuision of their portions, without strife or contention.

Qu. *How did Ioshua die?*

An. Like a vertuous man.

Qu. *How was that?*

An. Rehearsing the mercies of God; and exhorting the people to feare him, chap. 24.

The end of Ioshua.

I V D G E S.

Question.

WHat Governours had the people after Ioshua?

An. Judges.

Qu. *Why were they called Judges?*

An. Because they did execute Gods iudgements vpon their enemies.

Qu. *Had they many enemies after the death of Ioshua?*

An. Yes.

Qu. *What was the cause?*

An.

An. Their finnes.

Qu. What was their generall sinne?

An. Disobedience.

Qu. How did that spread?

An. Into three branches.

Qu. Which be they?

An. Vaine-pitty, Idolatry, and ingratitude.

Qu. How were they vainely pittifull?

An. In making league with the Canaanites, whom they ought to haue cast out, chap. i.

Qu. How were they Idolaters?

An. In worshipping Idols, cha. 2. 12.

Qu. How vngratefull?

An. In being made owners of Cities which they built not, and Vineyards that they planted not, they forgot to glorifie their giuer.

Qu. What were their generall punishments for their finnes?

An. As the Lord had said before, those people whom they saued became goades to their sides, and thornes in their eyes.

Qu. What is the meaning of that?

An. They continually vexed them with warre.

Qu. Wherefore did the Lord suffer that?

An.

Judges.

An. To sift and proue them, as hee alwayes will doe such as hee loueth.

Qu. Did the Lord then still loue them, considering how they had prouoked him by their former wickednesse?

An. He did.

Qu. What doth that shew?

An. The vnspeakable mercy of God toward his Church.

Qu. What was the generall vertue that purchased his mercy toward them?

An. Repentance, they cryed, and he heard their gronings, chap. 2. 28.

Qu. Wherein was his mercy exprest?

An. In sending them deliuerers.

Qu. How many were they?

An. Sixteene.

Qu. Rehearse their names.

An. Othniel, Ehud, Shamgar, Deborah, Barak, Gedeon, Abimelech, Tola, Iacir, Iphtaph, Ibsan, Eton, Abdon, Sampson, Eli, and Samuel.

Qu. What were the particular sinnes of the Israelites?

An. In Abimelech three.

Qu. Which be they?

An. Ambition, tyrannie, & despaire.

Qu. How was he ambitious?

An. He vsurped the Kingdome after his Father Gideons death, chap. 9. 1.

Qu.

Qu. How did Iotham his youngest brother reprove him for his ambition?

An. By the example of trees, wherein hee shewes that those of least desert are alwayes most aspiring, chapter 9. verse 8.

Qu. How was Abimelech tyrannous?

An. In murdering seauenty of his owne brothers for the securing of his owne estate, chap. 9. 5.

Qu. Wherein was he desperate?

An. In causing his Page to kill him in his extremitie, chap. 9. 15.

Qu. What was the punishment of God first laid vpon him before this happened?

An. That as hee had liued a strange life, so G O D gaue him his deaths wound as strangely.

Qu. How was that?

An. A woman with a piece of a milstone almost knockt out his braine.

Quest. Where?

An. At the tower in Tebez, c. 9. 53.

Qu. What sinne else raigned particularly in the people?

An. In Sampson, lust : in Iphthah, temeritie or rashnesse : in a Leuite, loue of vanitie : in the men of Benjamin, the rape of a woman : in the Ephramites, enuie.

Qu.

Judges.

Qu. Toward whom was Sampson lustfull?

An. Toward Dalilah, a wicked woman, chap. 16.4.

Qu. How was he punished?

An. Hee lost Gods excellent gifts, and became slaue to his enemies, chap. 16.19.21.

Qu. How was Iphtaph guilty?

An. In making a rash vow and performing it.

Qu. How was he punished?

An. Through his owne folly he became childlesse.

Qu. How was the Levite guilty?

An. In forsaking the seruice of God to supply the wants of his body.

Qu. How was that?

An. He was content to serue in the Temple of Idols for meate, drinke, and apparell, chap. 17.10.11.

Qu. What was his punishment?

An. Hee was taken prisoner by the men of Dan, chap 18.17.

Qu. How was the Tribe of Benjamin guilty?

An. For the rauishing of a Levites wife.

Qu. What was their punishment?

An. All the other Tribes rose vp against

against them, rased their Citie, and slew all their men but six hundred that fled into the wildernesse, chapter 20. 49.47.

Qu. How were the Ephramites enuious?

An. They repined at the great victorie which *Iphtaph* had obtained against the Ammonites.

Qu. How were they punished?

An. *Iphtaph* slew of them two and forty thousand, chap. 12.6.

Qu. What particular vices were there in the people of other nations?

An. In *Adonibezek* a Cananite, inhumane crueltie, chap. 1.7. In the men of Succoth and Penuel, churlish behaviour towards souldiers, chap. 8.6.8. Derision in the Philistines against *Sampson*.

Qu. How was Adonibezek cruell?

An. Hee did cut off the thumbs of the hands and feet of seauenty Kings, and made them gather crums vnderneath his table.

Qu. What was his punishment?

An. That measure which he had offered others, was layd vpon himselfe: the Israelites, when they tooke him, vsed him in the same manner, chap. 1.7.

Qu.

Judges.

Qu. How were the men of Succoth, and Peniel churlish to Souldiers?

An. In denying them victuall in their extremitie.

Qu. What Souldiers were they thus unfriendly vnto?

An. To Gideon and his Souldiers.

Qu. How did Gideon reuenge himselfe vpon them?

An. Hee tore their Elders in pieces with thornes, ouerthrew the Tower of Peniel, and slew the men of the Citie, chap. 8. 16. 17.

Quest. How did the Philistines deride Sampson?

An. They vsed him as a foole at their feast to make them laugh.

Qu. What did this their derision moreouer include?

An. Blasphemy against God.

Qu. How was Sampson reuenged vpon them?

An. He puld the banquetting house vpon their heads, chap 19. 13.

Qu. What doe wee learne in this Booke as touching the person of God?

An. Two things.

Qu. Which be they?

An. Mercy and omnipotencie.

Qu. Wherein shewed he his mercy?

An.

An. In pardoning their offences, though they did daily offend him.

Qu. Wherein his omnipotency?

An. In bringing great matters to passe by weake meanes.

Qu. What were they?

An. Ehud being lame of his right hand, slew king Eglon with a dagger of a cubite long : Shamgar slew sixe hundred Philistines with an ox goade : Iael a woman, killed Sisera, the chiefe Captaine of King Iabins hoast, with a hammer and a naile. Gideon a poore thresher overcame an hoast of men with broken pot-sheards and rammes hornes : Sampson slew foure thousand men with the iaw-bone of an Asse.

Quest. What were the acts of Eli and Samuel?

An. They are set downe in the bookes of Samuel.

The end of the Iudges.

R U T H,

Question.

Of whence was Ruth?

An. Of the Land of Moab.

Qu.

Ruth.

Qu. Of what birth was shee?

An. Shee was but basely borne.

Qu. What vertues doe wee learne by her example?

An. Constant loue of a daughter in law to her husbands mother.

Qu. Who was her husband?

An. Chilion, the sonne of Elimelech, a man of Iuda.

Qu. Wherein consisted the loue of Ruth to her mother in law?

An. In two things.

Qu. Which be they?

An. In not forsaking her company, and in relieuing her with most painfull labour, chap. 2. 18. and chap 1. 17.

Qu. What was her Mother in Law called?

An. Naomi, the wife of Elimelech.

Quest. How came it to passe that Chilion the Sonne of Elimelech being an Hebrew, married with Ruth a Moabite?

An. Elimelech his Wife and Sonnes, by reason of a famine that was in Iuda, went to dwell among the Moabites, and so grew the acquaintance, chap. 1. 1.

Qu. How many husbands had Ruth?

An. Two.

Qu.

Qu. Which was the last?

An. Boaz an Israelite.

Qu. What doctrine learne wee by the marriage of these two, considering the one was an Israelite, and the other a stranger to the children of God?

An. That by the comming of Christ who vouchsafed in the flesh to proceed from her line, the Gentiles should be likewise called to saluation as well as the Iewes.

The end of Ruth.

I S A M U E L.

Question.

How many of the Iudges remaine vnspoken of?

An. Two.

Qu. Which be they?

An. Eli and Samuel.

Qu. How many sonnes had Eli?

An. Two.

Qu. Which be they?

An. Hophni and Phinehas.

Qu. What sinne doe wee learne to beware of by the example of Eli?

An.

1 Samuel.

An. Too much lenitie toward our children.

Qu. *Wherein did Eli shew too much lenitie toward his sonnes?*

An. In not giuing them correction for their faults.

Qu. *What were his sonnes faults?*

An. Prophanation and adulterie.

Qu. *How did they prophane?*

An. In seruing their owne appetites of the sacrifices before God was serued, chap. 2. 15.

Qu. *How were they adulterous?*

An. In vsing the company of such women, as after their trauaile came to the Temple to be purified, chapter 2. 22.

Qu. *Did not their Father Eli rebuke them for these faults?*

An. Yes, as many negligent parents doe now a dayes, told them it was not well done, and bade them doe no more so, and so let them passe.

Qu. *How did God punish the Father?*

An. Two manner of wayes.

Qu. *Which be they?*

An. First, hee tooke his office of priest-hood from him.

Qu. *How?*

An. By suffering the Arke to be taken away.

away by the Philistines, and then vpon the newes thereof *Eli* broke his necke, chap. 4. 18.

Qu. How were his sonnes punished?

An. With sodaine death, both in one day, chap. 4. 17.

Qu. What did the Philistines with the Arke?

An. They brought it to Ashdod, a chiefe Citie of theirs, and placed it in the Temple, close by the Idoll *Dagon*.

Qu. What argument was betweene the Idoll and it?

An. As betweene God and the Diuell, light and darkenesse, so that in the end the Idoll fell downe, and was broken in pieces, chap. 5. 4.

Qu. What doe we learne by that?

An. That when true holinesse comes in place, superstition cannot stand.

Qu. What sin was it in the Philistines to take away the Arke of God?

An. Sacriledge.

Qu. How were they plagued for it?

An. With mortalitie and death of the people, and with a grieuous sicknes called the Emerods, chap. 5. 12.

Qu. What did they with it then?

An. They sent it backe to Israel, with

1 Samuel.

with gifts of gold and filuer.

Qu. What were the gifts?

An. Fiue golden Mife, and fiue golden Emerods.

Qu. Who receiued it?

An. The men of Bethshemish.

Qu. What was their sinne in the receipt thereof?

An. Curioſitie.

Qu. How?

An. They would needes open and looke into the Arke, (which was lawfull for none to doe but *Aaron* and his ſonnes) to ſee if the Philiftines had ſtolne away any of the reliques.

Qu. How did God puniſh them for this preſumption?

An. Hee ſmote of thoſe men fifty thouſand, threſcore and tenne, chap. 6.19.

Qu. What doe we learne by this?

An. Not to prie into the ſecrets of God further then wee haue commiſſion.

Qu. How did *Israel* recover the ſauour of God againe?

An. By repentance.

Qu. By whoſe counſell?

An. By *Samuels*.

Qu. Wherein did they ſhew repentance?

An.

An. In acknowledging their sinne, in fasting, and lamenting, chap. 7. 6.

Qu. What was their speed afterward?

An. Prosperous.

Qu. How?

An. They slew the Philistines, recovered their lost Cities, and established peace, chap. 7. 10. 14.

Qu. What vertues doe wee note in Samuel?

An. A diligence in his calling toward men, and sinceritie of faith toward God.

Qu. How did hee shew his diligence toward men?

An. In governing iustly.

Qu. How his sinceritie of Faith toward God?

An. In truly performing the duty of a Priest and a Prophet.

Qu. What reason then had the people to mislike the government of Iudges, and craue a King?

An. First, because when Samuel waxed old, he resigned his authoritie to his sonnes, and they were extortioners, and tooke bribes: and secondly, by reason of the mutabilitie of mans nature, that for the most part affects alteration and change.

Qu.

I Samuel.

Qu. Was God pleased with their desire?

An. No.

Qu. Why?

An. Because they thirsted for another kinde of gouernement then he had appointed them, and seemed to preferre their owne opinion before his wisdom.

Qu. How did Samuel shew they had offended?

An. By causing it to thunder and raine in wheat harvest.

Qu. How?

An. By his prayer and inuocation, chap. 12. 18.

Qu. What did the people then?

An. Repented.

Qu. Was God mercifull?

An. Yes: and promised to be a gracious God, both to them and their King, vpon condition they would serue him: so ready is God alwayes to pardon sinners, if they will turne vnto him, chap. 12. 19. 22.

Qu. What is to be noted in the life of Saul?

An. Two things.

Qu. Which be they?

An. His vertues and his vices.

Qu. What were his vertues?

An.

An. Hee fought the battailes of the Lord, and ouerthrew his enemies.

Qu. Why was his kingdome taken from him?

An. Because of his vices.

Qu. How many were his particular vices?

An. Eleauen.

Qu. What was the first?

An. His vsurping vpon the Priests office, chap. 13.6. 14.

Qu. What was the second?

An. Hee slew not Agag the King of the Amalekites, as God had commanded him, chap. 15.3.

Qu. When Samuel reproofed him for this fault, what was the third sinne he ran into?

An. Obstinacie.

Qu. How?

An. Hee stood to it to the Prophets face that he had not offended, chapter 15.20.

Qu. Which was the fourth offence?

An. Enuie.

Qu. How?

An. Hee grudged at the vertues and good successe of David, chap. 18.9.

Qu. Which was the fift offence?

An. Ingratitude.

Qu. How?

I *Samael.*

An. He would haue slaine *David* the very time that he deliuered him (by his Musicke) from the torment of the wicked spirit, chap. 11. 18.

Qu. What was his sixt offence?

An. Inconstancie in his word.

Qu. How?

An. He promised *David* his daughter *Merab* in marriage, and after gaue her away to another, chap. 18. 19.

Qu. What was his seauenth offence?

An. Treacherie of minde.

Qu. How?

An. He would haue betrayed *David* to the Philistines, chap. 18. 21.

Qu. What was his eight offence?

An. Murther.

Qu. How?

An. He would haue killed *David* in his bed, chap. 19. 12.

Qu. Who preserued him?

An. *Michol* his wife, and the daughter of *Saul*, chap. 19. 12.

Qu. After what manner did she preserue him?

An. In letting him downe through a window when the house was searched.

Qu. What doe we learne by that?

An. The dutie of a faithfull Wife toward

ward a vertuous Husband, rather then to a wicked father.

Qu. What was his ninth offence?

An. He would haue killed his owne Sonne *Jonathan* for excusing *David*, chap. 20. 23.

Qu. What was his tenth offence?

An. Hee slew the Lords Priests, chap. 22. 18.

Qu. What was his eleventh offence?

An. Hee consulted with Witches, chap. 28. 8.

Qu. How did God punish him for these offences?

An. Fiue manner of wayes.

Qu. Which be they?

An. First, hee tooke his Kingdome from him, and gaue it to *David*, cha. 15. 28. Secondly, he depriued him of his holy spirit, and possessed him with a fiend, chap. 16. 14. Thirdly, hee gaue his enemies victorie ouer him, chap. 30. Fourthly, his owne sonnes were slaine, Fifthly, hee despaired and slew himselfe, chap. 31.

Qu. What was the reason that he persecuted David as he did?

An. His ieaiousie ouer him, for that he knew hee should succeed him in his Kingdome.

I Samuel.

Qu. *What did they shew in that?*

An. Contempt against the ordinance of God.

Qu. *Was David then chosen before the death of Saul?*

An. Long before.

Qu. *In his election what do you obserue?*

An. That God in choosing his Ministers hath not respect to the outward gifts of the body, but to the inward graces of the minde.

Qu. *How did that appeare?*

An. In choosing David the youngest and weakeſt of his brothers, and refusing the rest of more likely aspect and countenance, chap. 10.

Qu. *After David was chosen King, what were his acts?*

An. Hee slew a Lyon, a Beare, and vanquished great Goliath.

Qu. *What may we vnderstand by his prospering in strength and power?*

An. That to a vertuous minde, God will also giue vigour of body.

Qu. *What did he figure by his victorie over Goliath?*

An. The victorie of Christ ouer the Deuill.

Qu. *What vertues doe wee learne from David in the first Booke of Samuel?*

An.

An. Three.

Qu. Which be they?

An. Patience, clemencie and loyalty.

Qu. Wherein did he shew his patience?

An. In quiet bearing of persecution.

Quest. How manifold was his persecution?

An. Two-fold : first, by *Saul*, and then by the *Amalekites*.

Qu. How many wayes did *Saul* persecute him?

An. Three manner of wayes.

Qu. What were they?

An. First, by bringing him in danger of death : secondly, of famine : thirdly, by driving him into exile.

Qu. How many times was he in danger of death?

An. Sixe times.

Qu. Which be they?

An. First in the presence of *Saul*, when *Saul* threw his speare at him : secondly, in being sent by *Saul* to fetch a hundred fore-skins of the *Philistines* : thirdly, in his chamber, when his wife *Michol* deliuered him : fourthly, in *Gath*, when he escaped from King *Achish* by counterfainting madnesse: fiftly, when

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when hee was in the same caue with Saul : sixtly, when the men of Ziglag would haue stoned him.

Qu. How many times was he in danger of famine ?

An. Twise : first, when he did eate the Shew-bread, chap. 21. 6. secondly, when hee sent to Nabal for prouision, chap. 35. 8.

Qu. Wherein liued he an exile ?

An. First, in the wilderness, and then amongst the Philistines.

Qu. Wherein d d hee shew his clemencie ?

An. In pardoning Nabals churlish answere, when hee had vowed his ruine, chap. 25. 23.

Qu. At whose entreatie did he pardon him ?

An. At Abigails, Nabals wife.

Qu. What doe we learne by that ?

An. That many times the follies of men are excused by the wisdom of their wiues.

Qu. How was he persecuted by the Amalekites ?

An. They tooke his wiues, Ahysnam and Abigail prisoners.

Qu. Who rescued them ?

An. Dauid.

Qu.

Qu. Wherein shewed he his loyaltie?

An. Not onely in refrayning to lay violent hands vpon Saul his annointed Soueraigne, though twise hee were in his power, and might haue slaine him, but also in praying for his welfare.

Qu. How oft was Saul in his power?

An. Twise.

Qu. Where?

An. Once in the caue of the rockes of Engedy, and another time in the wilderness of Ziph, neare the mountaine Hachilah, chap. 14. 4. and chap. 16. 7.

Qu. What doe we learne by this?

An. That no Subiect ought to lay violent hands vpon his Prince, be hee neuer so wicked,

The end of the 2 Samuel.

2 SAMUEL.

Question.

VV *Ho was the first offender Dauid punished after hee came to the crowne?*

An. A picke-thanke, and a counter-faite.

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Qu. *What was he?*

An. An Amalekite.

Qu. *How did he counterfeit?*

An. Hee told Dauid hee had slaine Saul, chap. 1. 10.

Qu. *How did he insnuate and picke a thanke with Dauid?*

An. Hee brought him the Crowne that Saul wore vpon his head, and the bracelet that hee had vpon his arme, chap. 1. 10.

Quest. *How did the King accept his newes?*

An. Hee rent his clothes, wept, and fasted till night.

Qu. *What learne we by that?*

An. The tender compassion of Dauid, and so consequently that ought to be in all Christians for the hard misfortune euen of our enemies, chapter 1. 12.

Qu. *How did hee reward the counterfainte?*

An. As I wish all counterfeit picke-thanks may begin steed of a rich reward which he hoped for, he frowned vpon him, askt him how hee durst shed the bloud of the Lords annointed, and commanded one of his followers to kill him, chap. 1. 15.

Qu.

Qu. How was the state of the kingdom when David entred vpon it?

An. Like a tempestuous sea.

Qu. What was the reason?

An. Ciuill disention.

Qu. Who raised it?

An. Ishbosheth the sonne of Saul, whom Abner made King of Israel.

Qu. Did they make warre vpon David?

An. They did.

Qu. How was that warre ended?

An. God gaue David victorie.

Qu. By what meanes?

An. First, by force of armes, chap. 2.

17. Secondly, by reason of a priuate quarrell betweene Ishbosheth and Abner his chiefe Captaine, chap. 3. 8.

Qu. Whither went Abner?

An. He fled to David.

Qu. What was his welcome thither?

An. Ioab, Davids chiefe Captaine, slew him treacherously, because Abner before had slaine Asahel Ioabs brother, chap. 3. 27.

Qu. Was David prinie to this act?

An. No, but greatly lamented it, and prayed to God to reward Ioab according to his desert, chap. 3. 39.

Qu. What became of Ishbosheth?

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An. After *Abner* left him, two of his owne seruants (*Baanah* and *Rachab*) traiterously slew him, and brought his head to *Dauid*, chap. 4. 8.

Qu. How did *Dauid* reward them?

An. As villaines should be: caused them to be slaine, had their hands and feet cut off, and after hanged them vp for an example, ouer the poole in *Hebron*, chap. 4. 12.

Qu. What doe wee learne by these circumstances?

An. The good hope of *Dauid*s vertuous gouernment.

Qu. What was the next argument of his vertuous gouernment?

An. He did that which euery good Prince ought to doe.

Qu. What was that?

An. Studied to aduance religion.

Qu. How?

An. In bringing the Arke of God into the Citie, dauncing before it, to shew his zeale and gladnesse, and purposing to build a Temple to the Lord, where his name might be called vpon, chap. 6. 16.

Qu. How did God accept of his zeale and good intent?

An. So well, as he gaue him dominion
ouer

ouer many nations, and promised to establish the kingdome to his posteritie for ever, chap.7.12.and chap.8.

Qu. What did Michol when she saw Dauid her Husband danunce before the Arke?

An. As the wicked of our time, laughed his godly zeale to scorne, chap.6.16.

Qu. After this, how many times did Dauid fall from God?

An. Thrice.

Qu. In what manner?

An. First, through lust : secondly, through murder : last of all, through presumption.

Quest. How did hee offend through lust?

An. Hee knew the wife of Uriah, chap.11.4.

Qu. How through murder?

An. Hee caused her husband to be slaine, chap.11.15.

Qu. How through presumption?

An. He numbred his people, as depending vpon victory by the multitude of men, and not by the power of God, chap.24.1.

Qu. How did God plague him for his first two sinnes?

An.

2 *Sámuel.*

An. Hee kindled dissention against him both within his house and without.

Qu. How within his house?

An. Two manner of wayes.

Qu. Which be they?

An. First, by the meanes of a deadly hate that sprang vp betwene his sonnes.

Qu. Which sonnes?

An. Absolon and Ammon.

Qu. How?

An. Ammon deflowred Thamar Absolons sister, for which Absolon slew Ammon, chap. 13. 29.

Qu. What was the second cause of dissention?

An. Absolon conspired against his Fathers crowne and dignity, chap. 15. 12.

Qu. How did he practise to aspire?

An. By stealing the hearts of the people from his Father by curtesie and flattering speeches.

Qu. Who was his chiefe Counsellour?

An. Achitophel.

Qu. What became of Achitophel.

An. He hung himselfe, chap. 17. 23.

Qu. What became of Absolon?

An. Hee likewise had an vntimely death.

Qu.

Qu. In what manner?

An. As hee fled before his Fathers Armie, riding vnder an Oake, hee was hanged by the haire of the head, and afterward thrust through the body with a dart by *Ioab*, chap. 18.9.14.

Qu. What may wee learne by these mens ouerthrow?

An. That treason will alwayes haue a shamefull end.

Qu. How was dissention stirred vp against David without his house?

An. Two manner of wayes.

Qu. Which be they?

An. First, by the reproach of a base subiect of his, vomited out against him, and then by the forraine malice of the Philistines, chap. 21.

Qu. What was the Subiect called that reuiled him?

An. *Shemei*, of the house of *Saul*.

Qu. How did he reuile him?

An. Hee called him murtherer, and cast stones and dust in his face, chap. 16.7.13.

Qu. Did David endure it?

An. Yes, (as hee did all his former troubles) with patience, commaunding his men of warre not to touch *Shemei*, for said hee, my sonne which came

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came out of mine owne bowels, sought my life, then how much more may this sonne of Iemmini? Suffer him to curse, for the Lord hath bidden him, chap. 16.11.

Qu. What vertues shone in David beside his patience?

An. Gratitude and continencie.

Qu. Wherein did hee shew himselfe gratefull?

An. In giuing all the Lands of Saul to Mephibosheth, his friend Ionathans sonne, chap. 9.9.

Qu. Wherein was he continent?

An. In refusing (being very faint through thirst) to drinke of the water which men had hazarded their liues to fetch him, chap. 23.17.

Qu. How was David plagued for his presumption?

An. God offered him the choyse of three plagues.

Qu. Which were they?

An. Either to haue seauen yeeres famine, or to flye three moneths before his enemies, or to haue three dayes pestilence in the Land, chap. 24.13.

Qu. Which did David choose?

An. Three dayes pestilence.

Qu. What was his reason?

An.

An. Because he had rather fall into the hands of God then man, for God will be mercifull when men are pittifull.

Qu. How many of his people died of the pestilence?

An. Threescore and ten thousand, chap. 24. 15.

Qu. In all the troubles of David did God send no friends to comfort him?

An. Yes: God is a God of mercy, and as hee doth promise, euen so hee will performe: at all times of his distresse hee raised him some friends or other.

Qu. Which were they?

An. Before Saul died, *Jonathan*, *Mischol*, *Abimelech* the Priest, foure hundred men that came to his aide in the Wildernesse, *Abigail* rich *Nabals* wife, that brought him prouision, and *Achish* king of Gath, that gaue him a Citie called *Ziglag* to dwell in.

Qu. After Sauls death, in the time of his persecution, who were his friends?

An. Beside many other of his Subjects that stucke vnto him, *Hushai* shewed himselfe a speciall friend, in ouerthrowing the counsaile of *Achitophel*, where by the rebellion of his sonne *Absolon*

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Absolon was cut off, chap. 16. and olde Barzillai that succoured him when hee fled from his sonne, chap. 19 32.

Quest. Notwithstanding the manifold troubles Dauid had, did hee at last finde rest?

An. Yes, and died in peace.

Qu. What doth his troublesome life and quiet end figure vnto vs?

An. The race of the chiefe King of heauen and earth, Christ Iesus, who according to the flesh, was persecuted on euery side (as Dauid was) with outward and inward enemies, as well in his owne person as in his members, but at last ouercame all, and gaue his Church perpetuall victory: his name be praised.

The end of Samuel.

KINGS and CHRONICLES.

Question.

Who succeeded Dauid?

An. His sonne Salomon?

Qu. What was the first thing he asked of God?

An. Wisedome, and God gaue it him, chap. 3. 12.

Qu.

Qu. What did he shew therein?

An. That wisdome beautifieth a prince or ruler more then either wealth or honour.

Qu. What was the first sinne hee punished?

Answ. Rebellion in Adoniah, chap. 2.25.

Qu. What was the second?

An. Murther.

Qu. In whom?

An. In Iobab, for the death of Abner and Amaia, although he fled to the Altar for refuge.

Qu. What doth that signifie?

An. That no place ought to shelter an homicide, chap. 2.34.

Qu. What was Salomons estate?

An. Peacefull and full of pompe.

Qu. How came that to passe?

An. By the gifts of God.

Qu. Wherefore?

An. Because he asked wisdome first and aboue all things (when God put him to his choise) therefore he had not only wisdome giuen him, but all things else.

Qu. How did he shew himselfe thankful?

An. In employing his wealth and wife-

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Wisedome to the glory of God.

Quest. How was that?

An. He iudged iustly, and builded a most sumptuous Temple to the name of the Lord.

Qu. Wherein consisted the magnificence of Salomon?

An. In these things: he ruled all the kingdomes, from the riuer of Euphrates vnto the land of the Philistines, and the borders of Egypt, chap. 4. 21. His victuals for one day were thirty measures of fine flower, and threescore measures of meale, ch. 4. 22. Ten fat Oxen, & twentie Oxen of the pasture: an hundred Sheepe, beside Harts, Buckes, Bugles, and fat fowle, chap. 4. 23. He had forty thousand stals of horses for his chariots, and twelue thousand horsmen, ch. 4. 16. Gold and siluer was as plentifull as stones, chap. 10. 27. He had seauen hundred wiues, and three hundred Concubines, c. 11. 3. Beside all this he had wisedome more then any creature liuing.

Qu. Yet in the end, notwithstanding he had his hearts desire in these and all things else, what was his opinion of this worlds felicitie?

An. That all was vanitie and vexation of spirit.

Qu.

Qu. Did this Prince (thus blessed of God both outwardly and inwardly) fall afterward from God?

An. He did.

Qu. In what manner?

An. By adultery, and Idolatry, cha.

11.5.

Qu. What doe we learne by that?

An. That how absolute soeuer wee are for honour, wisdom or riches, yet we may fall as Salomon did.

Qu. How was Salomon punished for his sinne?

An. God raised vp enemies against him, and after his death diuided his kingdome, leauing the least part to his Sonne.

Qu. Why did not God quite extinguish his race, considering his sinne?

An. Because of the promise which hee made to his seruant David, chapter

1.34.

Qu. Who succeeded Salomon?

An. His sonne Rehoboam.

Qu. How many Tribes had bee vnder his dominion?

An. Two, Iuda and Benjamin.

Qu. Who ruled over Israel?

An. Ieroboam, a seruant to King Salomon.

Qu.

Kings and Chronicles.

Quest. How many Tribes were vnder him?

An. Ten, chap. 11. 31.

Qu. What vices doe wee learne to shun by the lines of the Kings of Israel and Iuda?

An. Not to corrupt religion to serue our owne turnes.

Qu. By whose example?

An. By the example of Ieroboam king of Israel, chap. 12. 28.

Qu. What else?

An. Not to lay violent hands vpon Gods Ministers.

Qu. By the example of whom?

An. Of Ieroboam, chap. 13. 4.

Qu. How did God punish him?

An. As hee thrust out his hand to strike the Prophet of the Lord, his hand withered, and he could not pluck it backe againe, chap. 13. 4.

Qu. What else?

An. Not to conspire against the king.

Qu. By the example of whom?

An. Of Zimri, that slew Elah King of Israel, being drunke in Tirzah, and afterward sate vpon the throne, cha. 16. 9. 10.

Qu. What was the end of Zimri?

An. He raigned but seauen dayes, and being

being besieged in Tirzah, and finding no way to escape, burnt the Kings Palace, and himselfe in it, chap. 16. 18.

Qu. What else?

An. Not wrongfully to desire our neighbours goods.

Qu. By the example of whom?

An. Of Ahab King of Israel.

Qu. What else?

An. Not to shed his neighbours blood to be made owner of his goods.

Qu. By the example of whom?

An. Of Ahab and Iezabel, who by the practise of false witnesse put Naboth to death, and tooke his vineyard, chap. 21. 13.

Qu. How were they punished?

An. Ahab was slaine at Ramoth Gilead, and Iezabel was throwne out at her chamber window, and dashed in pieces, chap. 22. 34. and 2 Kings, chap. 9. 33.

Qu. What else?

An. Not to hate the Preachers of God, because they grate vpon our galled consciences.

Qu. By the example of whom?

An. Of Ahab, chap. 22. 8.

Qu. What else?

An. Not to be couetous.

Qu.

Kings and Chronicles.

Qu. By the example of whom?

An. Of Gehazi that tooke money, garments, sheepe, oxen, and other things where he should not.

Qu. What was his punishment?

An. He was plagued with the leprosie, 2 Kings, chap. 5.27.

Qu. What else?

An. Not to take counsaile of Spirits in time of sickenesse, or any other extremitie.

Qu. By the example of whom?

An. Of Ahaziah, who hauing taken a fall through the lattice of a window, sent his seruants to Baalzebub, to know if hee should recouer or no, 2 King. 1.2.

Qu. How did God punish him for that sinne?

An. Hee suffered him to pine vpon his bed for want of helpe, 2 Kin. cha. 1.

Qu. What else?

An. Not to blaspheme the name of God.

Qu. By the example of whom?

An. Of Senacherib the Assyrian.

Qu. How was he punished?

An. God slew of his souldiers an hundred fourescore and fise thousand men, and when hee returned into his country,

country, his owne sonnes murdered him in the Temple of his Idoll Gods,
2 Kings 19.35.37.

Qu. What else?

An. Not to deride Gods Ministers.

Qu. By the example of whom?

An. Of the children of Bethel, that called *Elisha* bald-pate, 2 King. chap.2.24.

Qu. How were they punished?

An. Two Beares came out of the Forrest, and tore them in pieces.

Qu. What else?

An. Not to be vaine-glorious.

Qu. By the example of whom?

An. Of *Hezekiah*, that in pride shewed all his wealth to the Embassadours of Babell.

Qu. How was he punished?

An. God gaue all that wealth afterward into the hands of the King of Babell for a pray, 2 Kings, chapt. 20. verse 17.18.

Qu. What else?

An. Not to mocke or iest at the preaching of the word of God.

Qu. By the example of whom?

An. Of *Zedekiah* and his Subiects, that mocked and despised the Prophets that were sent to fore-warne them of
their

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their destruction, 2 Chron. 36. 19.

Qu. What was their punishment?

An. Zedekiah himselfe, for despising the light of the soule, lost the sight of his body, his eyes were pulled out; his sonnes were slaine before him; and he and the people carried into captiuitie to Babylon.

Qu. What vertues doe we learne by the liues of the Kings of Israel and Iuda?

An. To haue a sure confidence in the prouidence of God.

Qu. By the example of whom?

An. Of *Elijah* the Prophet, to whom in time of famine God sent meate by *Rauens*, 1 Kings, chap. 17. 6.

Qu. What else?

An. To be charitable to the distressed.

Qu. By the example of whom?

An. Of the widow of *Sarepta*, whose oyle and meale, the more she spent the more she had, for her kindnesse shewed to *Elijah*, 1 Kings, chap. 17. 16.

Qu. What else?

An. To be zealous in prayer.

Qu. By the example of whom?

An. Of *Elijah*, who in time of great drought called faithfully vpon the Lord, and he poured downe raine vpon the earth, 1 Kings, chap. 18. 4. 5.

Qu.

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Qu. How many be the degrees by which prayer ascends into heaven?

An. Sixe.

Qu. Which be they?

An. First, humilitie, in shewing reuerence with the members of the body, as kneeling, &c. Secondly, deuotion, in hauing minde of nothing else when we pray. Thirdly, faith, in beleeuing to obtaine that wee pray for. Fourthly, integrity of heart, not to aske any thing but that is iust. Fifthly, conseruation of life, that our manners answere our deuotion. Sixtly, perscuerance, that is, neuer to be faint or weary of so good an exercise.

Qu. What learne we else?

An. Not to doubt of our resurrection.

Qu. By the example of whom?

An. Of *Elijah*, that was taken body and soule vp into heauen, 2 Kings chap. 2. 11.

Qu. What else?

An. To be faithfull.

Qu. Why?

An. Because where faith is, nothing seems impossible.

Qu. By the example of whom?

An. Of *Elisha*, that raised the dead to life: cured *Naaman* the Leaper, and

2 Kings and Chronicles.

made yron to swimme vpon the waters,
2 Kings, ch.4.35. chap.14. and ch.6.6.

Qu. What else?

An. Not to distrust the omnipotence of God.

Qu. By the example of whom?

An. Of the destruction that fell vpon the Aramites, that lay before Samaria, without any stroke of mans hand, 2 Kings, chap.7.17.

Qu. What else?

An. To assure our selues of Gods helpe, howsoeuer wee are forsaken of men.

Qu. Why?

An. Because millions of Angels in campe about the faithfull, 2 Kings, chap.6.17.

Qu. What else?

An. To aduance true religion.

Qu. By the example of whom?

An. Of Iosiah King of Iuda, that put downe Idolatry, and commanded the Law of God to be read in the Temple 2 King.chap.23.2.

Qu. What else?

An. Not to spare our owne parents in case of religion.

Qu. By the example of whom?

An. Of Asa King of Iuda, the deposed

deposed his owne mother for Idolatry,
2 Chron. 15. 16.

Qu. *What else?*

An. To provide liuing for the Ministers of God.

Qu. *By the example of whom?*

An. Of *Ezechiah* King of Iuda, that commanded the tithes of corne, wine, oyle and hony to bee brought to the Priests, 2 Chron. chap. 3. 1. 4. 5.

Qu. *What else?*

An. Not to doubt of forgiuenesse if we repent.

Qu. *By the example of whom?*

An. Of *Manasseh* King of Iuda, whom vpon his hearty repentance, God deliuered out of captiuitie, 2 Chr. chap. 33. 13.

Finis Kings and Chronicles.

E Z R A.

Question.

W *How writ this Booke?*

An. *Ezra.*

Qu. *Of what Nation was he?*

F 2

An.

Ezra.

An. A Iew of the familie of *Aaron*.

Qu. How many things doe wee generally learne out of this Booke?

An. Foure.

Qu. What is the first?

An. The truth of Gods mercy.

Qu. How?

An. In that according to his promise, after seauenty yeers were expired, hee deliuered his people out of captiuitie.

Qu. By the fauour of whom?

An. Of *Cyrus* King of Persia, chapter 1.

Qu. Who brought them home?

An. *Zerubbabel* and *Ezra*, chapter 1. and chap. 7.

Qu. What is the second thing wee doe learne out of this Booke?

An. The thankfulness which ought to be in vs for Gods benefits, as was in the Israelites after their returne, chap. 7. 27.

Qu. What is the third?

An. The care that we ought to haue to establish true religion, by the example of the Israelites, that neuer ceased till they had built the Temple of the Lord, and published his Lawes, chapter 6. 15.

Qu.

Qu. *What is the fourth?*

An. When wee are once planted in peace, & haue the vse of true religion, to labour as the Israelites did for the preservation of humane societie, by seeing good lawes executed, chap. 10.

The end of Ezra.

N E H E M I A H.

Question.

VV *What was Nehemiah?*

An. A Iew, and in great sauaour with Darius.

Qu. *What was his disposition?*

An. He feared God, and desired the good of his countrey.

Qu. *How did that appeare?*

An. First, by his daily prayer: next, by the lamentation hee made for the misery of his countrey-men, chap. 1. 4. and lastly, by obtayning meanes to helpe them.

Qu. *Hee did not then (as many will in these dayes) say God helpe onely, and so forget the misery of their brethren, but he*

Nehemiah.

laboured to giue them succour?

An. He did.

Qu. In what manner?

An. Hee procured a license of the King, to get prouision for the repairing of Ierusalem, chap. 2. 8.

Qu. Who hindered him in his worke?

An. Sanballet the Horonite, and Tobiah the Ammonite.

Qu. For what cause?

An. Vpon malice.

Qu. What doe we learne thereby?

An. That the Deuill and his instruments still lie in wait to hinder vertuous exercises.

Qu. How did they hinder the Iewes?

An. By raising warre vpon them.

Qu. Did the Iewes then leaue off their enterprise?

An. No: they laboured with one hand, and held the sword in the other, chap. 4. 17.

Qu. What doth their diligence teach vs?

An. In repairing the new Ierusalem of our soules, as they did their olde Ierusalem of their earthly habitation, to practise the deeds of charitie with one hand, & in the other to hold the shield of faith, to keepe off the assaults of the Deuill and his instruments.

Qu.

Qu. What did Nehemiah repaire in Ierusalem?

An. The walls of the broken buildings.

Qu. What else?

An. Decayed religion, and corruption of manners, chap. 13.

The end of Nehemiah.

E S T E R.

Question.

VV *What was Ester?*

An. A poore maide.

Qu. How was she aduanced?

An. To be the wife of a King.

Qu. By what meanes?

An. By the providence of God and her owne vertue.

Qu. To what end?

An. To protect the Iewes her countrey-men.

Qu. What vices doe we learne to shun by the contents of this Booke?

An. Not to feast in ostentation of our riches.

Ester.

Qu. By the example of whom?

An. Of Ahasbuerosh King of Persia and Media, that made a feast for an hundred and fourescore dayes, chapter 1.4.

Qu. What else?

An. The disobedience of wiues to their husbands.

Qu. By the example of whom?

An. Of Vashti, Ahasbueroshes Queene, that refused to come to him when he sent for her.

Qu. What was her punishment?

An. Shee was banished the Kings company for euer.

Qu. What else?

An. Not to buy sin with the price of money.

Qu. By the example of whom?

An. Of Haman, that would giue the King ten thousand talents of siluer to haue the Iewes destroyed, chapter 39.

Qu. What else?

An. Not to harbour pride and contempt in our hearts.

Qu. By the example of whom?

An. Of proud Haman, that wished the death of euery one that did not salute him.

Qu.

Qu. What was his punishment?

An. He was hanged himselfe vpon the gallowes that he made for another man, chap.7.10.

Qu. What vertues doe wee learne out of this Booke?

An. To obserue temperance in our feasting.

Qu. By the example of whom?

An. Of King *Ahashuerosh*, that commanded (during his feast) no man should be compelled to drinke more then what he pleased, chap.1.8.

Qu. May not Christians be ashamed of this?

An. Yes.

Qu. Shew me your reason.

An. Because he that was a Heathen thought it a sinne to carowse, but wee that know God make it no conscience to be drunke.

Qu. What vertues learne we else?

An. The loue of a woman vnto her countrey-men.

Quest. By the example of whom?

An. Of *Ester*, that made void a decree purchased by *Haman*, for the destruction of all the Iewes in Persia, ch.8.11.

The end of Ester.

I O B.

Question.

WHat learne we in generall out of the
Books of Iob ?

An. Fiue things.

Qu. Which be they ?

An. First, vprightnesse of life, in these words: and *Iob* was an vpright and iust man, chap. 1. 1. Secondly, patience in affliction: shall we receiue good at the hand of the Lord, and not euill ? chap. 2. 10. Thirdly, mutabilitie of the world, in these words: such things as my soule abhorred to touch (as are sorrowes) are my meate, chap. 6. 7. Fourthly, the enuy of the Deuill, in these words: touch that hee hath, and see if hee will not blaspheme thee to thy face, chap. 1. 11. Fifthly, the mercy of God in these words: he maketh the wound, and bindeth it vp, chap. 5. 18.

Qu. Wherein consisted his vprightnesse ?

An. In three things.

Qu. Which be they ?

An.

An. In holinesse towards God : in vprightnesse towards the world : and in sobrietie towards himselfe.

Qu. In holinesse, how?

An. Hee did offer burnt offerings for himselfe and for his children, chap. 1.5.

Qu. In righteousnesse, how?

An. He was the eyes to the blinde, chap. 29. 15. The feete to the lame, chap. 29. 15. He fed the hungry, chap. 31. 19. He clothed the naked, ch. 31. 19. He stood with the widdow and fatherlesse, chap. 31. 16. 21. He harboured the stranger, chap. 31. 32. Hee iudged iustly, chap. 29. 14.

Qu. In sobrietie, how?

An. His heart was not infected with lust, chapter 31. 7. Nor did his feete walke in deceit, chapter 31. 5. Nor made he gold his hope, chap. 31. 24. Nor did his mouth kisse his hand, (that is) hee was not vaine-glorious, chap. 31. 27.

Qu. Wherein consisted his patience?

An. In bearing with the mutabilitie and change of his estate.

Qu. Wherein consisted the change of his estate?

An. In five things.

Qu.

Qu. Which be they?

An. First, hee lost his children and his wealth, chap. 1. Secondly, his body became leprous, chap. 27. Thirdly, his friends vpbraided him, cha. 4. 5. Fourthly, his wife forsooke him, chap. 19. 17. Fifthly, his owne seruants despised him, chap. 19. 15.

Qu. Wherein consisted the enuie of the Deuill?

An. In tempting him many wayes, before he would be satisfied of his constancie.

Qu. Wherein the mercy of God?

An. In this, as he did smite, so he did heale: as hee did punish, so he did preserue: as hee did take away, so he did restore.

Qu. How was Iob restored?

An. Double the wealth he had before, chap. 42. 10.

Qu. What doe we learne by that?

An. That Gods mercy is greater then his iudgement.

Qu. What haue we when we come into this world?

An. Nothing.

Qu. What shall we haue when we depart?

An. As much, chap. 1. 11.

Qu.

Qu. What shall hee reape that soweth iniquitie?

An. The same, chap. 48.

Qu. Can any man say to himselfe, I am righteous?

An. No, not the Angels in heauen, chap. 4. 18.

Qu. What is man borne to by nature?

An. To trauell, as naturally as it is for the sparke to flie vpward, chap. 5. 7.

Qu. To what may we compare fained friends?

An. To a riuer that in Summer is dry, and in Winter is frozen, chap. 6. 15.

Qu. To how many things may we liken the vanishing frailtie of mans age?

An. To fixe things.

Qu. Which be they?

An. First, to the vanishing of a cloud, chap. 9. 6. Secondly, to the swiftnesse of a Weauers shuttle, chap. 6. 7. Thirdly, to a shadow, cha. 8. 9. Fourthly, to the hasty speed of a Poast, chap. 9. 25. Fiftly, to the sailing of a ship, and the flight of an Eagle, cha. 9. 26. Sixtly, to a flower that shooteth forth in the morning, and is withered by the night, chap. 14. 2.

Quest. What shall deuoure the house of bribes?

An.

Job.

An. Fire.

Qu. May a man boast of the greatness of his birth?

An. No.

Qu. Why?

An. Because corruption is our mother, and the wormes our sisters and brothers, chap. 17. 13.

Qu. Though we die, what hope doth Job giue vs?

An. That we shall rise againe, and see God in our flesh, chap. 19. 16.

Qu. Of what continuance is the ioy of the wicked?

An. For a moment, chap. 10. 5.

Qu. What may we thinke when we see the wicked flourish?

An. That they are kept to the day of destruction, chap. 21. 30.

Qu. How comes wisdom to men?

An. Neither by age nor authoritie, chap. 32. 9.

Qu. How then?

An. By the gift of God.

Qu. What is God?

An. Incomprehensible for power, iustice and prouidence, chap. 38. 39.

The end of Job.

P S A L M E S.

P S A L M E S.

Question.

WHat is the generall doctrine of the Psalmes?

An. Prayer and thankesgiuing: prayer that God will continue his fauour towards vs; thankesgiuing for his benefits received.

Qu. What man is blessed?

An. Hee that contemneth not Gods Word, but meditateth vpon his Law.

Qu. What is he like?

An. A Tree planted by the waters side.

Qu. What man is cursed?

An. He that sitteth in the seat with the scornors of Gods word.

Qu. What is he like?

An. Chaffe scattered before the winde.

Qu. Who conspires against God and his annointed?

An. The Heathen, and wicked doers.

Qu.

Psalmes.

*Quest. What is the end of their conspi-
racie?*

Answ. Derision before God, Pl. 2. 4.

*Qu. In time of trouble in whom must
we trust?*

An. In the Lord:

Qu. Why?

*An. Because he will deliuer vs, Psa.
3. 3.*

*Qu. What turnes the glory of God into
shame?*

*An. Louers of vanitie and lyes, Psa.
4. 2.*

*Qu. What is a persecuter of Gods peo-
ple compared vnto?*

An. A Lyon.

Qu. Why?

*An. Because like a Lyon hee will
teare in pieces and deuoure, Psal. 7. 2.*

*Qu. If the wicked seeke to obscure the
glory of God, how will he reucale his praise?*

*An. Euen by the mouthes of babes
and sucklings, Pl 8. 2.*

*Quest. How will the Lord iudge the
world?*

An. In righteousness, Psal. 9. 8.

*Qu. Are the poore despised in Gods
fight?*

*An. No : hee is their refuge, Psal.
9. 9.*

Qui.

Qu. What is the practise of the worldly man?

An. Fraud, rapine & tyranny, Psal. 10.

Qu. What is his reward?

An. Fire, brimstone, and stormy tempests.

Qu. How many are the righteous?

An. In earth none : there is not one doth good, no not one, Psal. 14.

Qu. Who shall dwell vpon Gods holy hill?

An. He that speakes truth, flanders not his neighbour, and giues not his money to vsury, Psal. 15. 3. 5.

Qu. Of what did Dauid prophesie?

An. Of Christ.

Qu. Wherein?

An. In these words : thou wilt not leaue my soule in the graue, nor suffer thy holy One to see corruption, Psalm. 16. 10.

Qu. What is true felicitie?

An. The fruition of Christ Iesus, face to face, in righteousness, Psal. 17. 10.

Qu. Who will the Lord teach in his way?

An. The humble heart, Psal. 25. 9.

Qu. How doth the Lord loue vs?

An. More then Father or Mother : for when they forsake vs, hee will take vs vp, Psal. 27. 10.

Qu.

Psalmes.

Qu. Hee will not then bee angry for ever?

An. No, his anger endureth but a while, and though sorrow be this night, we shall haue ioy to morrow, *Psa.* 30. 5.

Qu. What must we doe when wee haue sinned?

An. Confesse our wickednesse though it be against our selues.

Qu. What followes?

An. Forgiuenesse, *Psal.* 32. 4.

Qu. Is it not enough for vs to eschew euill?

An. No.

Qu. What then?

An. Wee must likewise doe good, *Psal.* 34. 14.

Qu. May the wicked prosper?

An. Like a greene Bay-tree, but they shall quickly wither, *Psal.* 37. verse 35. 36.

Qu. May the righteous be miserable?

An. Yes, but their inheritance shall be perpetuall, *Psal.* 37. 18.

Qu. What is the vanitie of rich men?

An. They heape vp wealth, & know not who shall enioy it, *Psal.* 39. 6.

Qu. When the oppressed mourne, what doth God?

An. Hee gathers their teares into a bottle,

bottle, and keeps a Register of their wrongs, Psal. 56.8.

Qu. To what end?

An. To poure so much vengeance vpon their oppressors head.

Qu. To whom must all flesh appeale?

An. To God.

Qu. Why?

An. Because though worldly Magistrates grow slacke and remisse, yet he will heare their complaints, Psalme 65.2.

Qu. How doth God finde the true disposition of his people?

An. By triall.

Qu. How doth he trie them?

An. As siluer is tried, in the fire of affliction, Psal. 66.10.

Qu. In the sea of this life, what hope haue we to saue vs from drowning?

An. A Rocke.

Qu. What is that Rocke?

An. Christ Iesus, Psal. 71.3.

Qu. Why are Magistrates called Gods?

An. Because they supply the place of God for the administration of Iustice.

Qu. How doe they proue to bee no Gods?

An. In that they die like men, Psal. 82.6.7.

Qu.

Psalmes.

Qu. Hath God made an election of those that shall be saved?

An. Yes.

Qu. When?

An. Before the foundations of the earth were laid, Psal 90. 2.

Qu. Why are the righteous compared to a Palme tree?

An. Because as the wood of that is sweet, so ought they to be sweet wood for the building of Gods Church : as the leaues of it are greene, so ought their words alwayes to be vertuous: as the fruit of it is lasting, so their good deeds ought to be without ceasing.

Qu. How is God made visible to our mortall eyes?

An. By his creatures, the light is his cloathing, hee moues vpon the wings of the winde, his messengers are flames of fire, his Throne is Heauen, and his foot-stoole is the Earth.

Qu. Why doth not the Sea ouer flow the earth?

An. Because God hath set it bounds, which it shall not ouerpasse, Psal. 104 9.

Qu. What is the best seruice of flatterers?

An. They reuward euill for good, and hatred

hatred for friendship, Psal. 109. 5.

Qu. What is the inconvenience of an evil tongue?

An. It woundeth like the sharpe arrows of a mighty man, and burneth like coales of Iuniper, Psal. 120. 4.

Qu. How is God to be praised?

An. With the whole heart, Ps. 9. 1.

Qu. How is he to be prayed vnto?

An. Not with fained lips.

Qu. Who is our best guide?

An. The spirit of God.

Qu. Whither doth it leade vs?

An. To the Land of righteousness, Psal. 143. 10.

Qu. What is the Lord to them that trust in him?

An. A fortresse, a bulwarke, and a shield, Psal. 144. 2.

The end of the Psalmes.

The Proverbs of SALOMON.

Question.

VV *What is a Proverbe?*

An. A short saying, including much matter.

Qu.

Proverbs.

Qu. What doth it teach?

Answ. Wisedome and Vnderstanding.

Qu. What is the beginning of wisedome?

An. The feare of the Lord, vers. 7.

Qu. Who imbraceth instruction?

An. The wise.

Qu. Who refuseth it?

An. The foole, verse 7.

Qu. How doth wisedome adorne?

An. Like a chaine of gold about the necke, verse 9.

Qu. When sinners entice vs, what must wee doe?

An. Not giue consent, vers. 10.

Qu. How are sinners disposed?

An. Their feete are swift to euill, verse 16.

Qu. If wee seeke after Wisedome, what will she doe?

An. Poure out her minde vnto vs, and giue vs vnderstanding, verse 23.

Qu. If we despise Wisedome, what will she doe?

An. Laugh at our destruction, verse 26.

Qu. How commeth destruction?

An. Sodainely, like a whirlewinde, verse 27.

Qu.

Qu. What is the hindrance to the obtaining of wisdom?

An. Sloath.

Qu. How doth sloath reward those that love it?

Answ. With death and confusion,
chap. 1. 32.

The doctrine of the 2. Chapter.

Question.

IN what sort must wee seek after wisdom?

An. As after gold and silver.

Qu. Whence commeth wisdom?

An. From the mouth of God, ver. 6.

Qu. What is the effect of wisdom?

An. It will preserve vs from all vices.

Qu. What is the property of an harlot?

An. To flatter with her lips, ver. 16.

Qu. Whither leads her acquaintance?

An. To hell, verse 18.

Proverbs.

The doctrine of the 3. Chapter.

Question.

TO keepe the Commandements of God,
what profit bringeth it?

An. Prosperitie and length of life,
verse 2.

Qu. What Jewels must we hang about
our neckes?

An. Mercy and truth.

Qu. Where must they be set?

An. In the table of our heart, ver. 3.

Qu. Why doth God give riches unto
men?

An. By them to honour him, ver. 6.

Qu. What is the reward of that ho-
nour?

An. Our barnes shall be filled with
abundance, and our presses burst with
new wine, verse 10.

Qu. In what sort must men be wise?

An. Not in their owne conceit.

Qu. Whom doth God correct?

An. Such as he loueth, verse 12.

Quest. At what rate is Wisedome
valued?

An.

An. To be more worth then gold or pearle, verse 15.

Qu. What be the hand.maiids of wisdom?

An. Long life, vers. 16. pleasant daies, verse 17. securitie of soule and body, verse 23. 24. 25.

Qu. What vices are else forbidden in this Chapter?

An. All malice or desire to hurt, ver. 29. All causelesse contention, vers. 30. And all scorning and scoffing, vers. 34.

Qu. Why are these vices forbidden?

An. Because they are abhominacion before the Lord, verse 32.

The doctrine of the 4. Chapter.

Question.

How are the wicked fed?

An. With the bread of extortion, and the wine of violence, verse 17.

Qu. What infecteth the whole course of life?

An. A corrupt heart, false lips, and wanton eyes.

Qu. What purifieth the whole course of life?

G

An.

Proverbs.

An. A cleane heart, a true tongue,
and a chaste eye, verse 23. 24. 25.

The doctrine of the 5. Chapter.

Question.

How seemeth lust at the first?

An. As sweet as hony, verse 3.

Qu. How in the end?

An. As bitter as wormewood, ver. 4.

Qu. What hurt bringeth it to the body?

An. It consumeth the flesh, vers. 11.

Qu. What to the purse?

An. It leaues our goods in the hands
of strangers, verse 10.

Qu. Is there any thing else to be lear-
ned out of this Chapter?

An. To liue vpon our owne labours,
verse 15. To be charitable to others,
verse 16. To keepe wedlocke vnuiola-
ted, verse 18. 19.

Qu. Why ought wee to be carefull of
these things?

An. Because wee alwayes walke in
the sight of the Lord, verse 12.

The doctrine of the 6. Chapter.

Question.

IN what case is he that is surety for another man?

An. Snared with the words of his owne mouth.

Qu. What learne we by the Pismires?

An. Diligence.

Qu. How?

An. To labour in Summer, to prevent the want of Winter.

Qu. How commeth pouertie vpon the slothfull?

An. Like an armed man.

Qu. Which be the^e sixe things that God hateth?

An. First, haughty eyes: secondly, a lying tongue: thirdly, a hart imagining euill: fourthly, feet swift to shed blood: fifthly, a false witnesse: sixthly, sowers of contention, verse 17. 18. 19.

Qu. What is our speciall dutie to our Parents?

An. Obedience to follow their instruction.

Qu. How many wayes doth a wicked woman tempt?

Proverbs.

An. With the beautie of her face, the flattery of her tongue, and the wantonnesse of her lookes, verse 24. 25.

Qu. Is adultery worse then theft?

An. Yes.

Qu. Why?

An. Because theft may be redeemed, but adultery destroyeth the soule, and the reproach thereof can neuer be put away, verse 31. 32. 33.

The doctrine of the 7. Chapter.

Question.

W*HY is lust called a deed of darknesse?*

An. Because commonly it practiseth in the night, when the ayre is darke and blacke, verse 9.

Qu. The reason of that.

An. Such is the guilt of conscience, as it couets darkenesse to shadow the filthinesse thereof.

Qu. What are the markes of an harlot?

An. A wandering foot, verse 13. An impudent face, verse 14. And an inticing tongue, verse 15. 16. 17.

Qu. What is bee like that yeeldeth to the inticement of lust?

An.

An. An Oxe led to the slaughter,
a foole that goeth to the stockes, or a
bird that hasteth to the snare, verse
22. 23.

The doctrine of the 8. Chapter.

Question.

*I*S *wisedome* any niggard of her good
graces?

An. No, shee cryeth out vnto men
in the gate, and in the entry of their
houses, in the toppe of high places, and
by the high-way side, verse 2. 3.

Qu. What doth she promise?

An. The knowledge of excellent
things, verse 6.

Qu. How doth shee induce the mindes
of men to follow her?

An. By promising vnto them that her
doctrine shall be easie and plaine, verse
9.

Qu. What in this booke is vnderstood
by the name of *wisedome*?

An. The word of God and the do-
ctrine of his Preachers, which is easie
to all them that haue a desire to learne.

Qu. Of what continuance is *wisedome*?

Proverbs.

An. Euen from eternitie, before the earth was made, the depths begotten, or the mountaines setled, verse 23. 24. 25.

The doctrine of the 9. Chapter.

Question.

I*N this Chapter how doth Wisedome allure her followers?*

An. By calling them to a sumptuous banquet.

Qu. *What is meant by that banquet?*

An. The word of God, and the ministration of his Sacraments.

Qu. *In the 13. verse it is said, a foolish woman is troublesome, what vnderstand you by the foolish woman?*

An. Ignorant Preachers.

Qu. *What is their doctrine?*

An. Like stolne waters, sweet to the flesh, but vnpleasant to the spirit, verse 17. 18.

The doctrine of the 10. Chapter.

Question.

WHat are the vertues and vices deciphered in this Chapter for our instruction?

An. The first are, wisdom and folly.

Qu. What is the good that commeth by wisdom?

An. A wise Sonne maketh a glad Father.

Qu. What is the hurt that commeth by folly?

An. A foolish Sonne is a heauinesse to his Mother.

Qu. What are the second?

An. Sloth and diligence.

Quest. What is the inconuenience of sloth?

An. A slothfull hand makes poore, verse 4.

Qu. What profit comes by diligence?

An. The hand of the diligent maketh rich, verse 4.

Qu. What are the third?

An. Righteousnesse and impietie.

Proverbs.

Qu. What is the good that commeth by righteousness?

An. The memoriall of the iust shall be blessed.

Qu. What is the hurt that commeth by impietie?

An. The name of the wicked shall rot, verse 7.

Qu. What are the fourth?

An. Innocencie, and guilt of conscience.

Qu. What is the good that commeth by innocencie?

An. He that walketh vprightly, walketh boldly.

Qu. What is the hurt that commeth by guilt of conscience?

An. Feare and shame, for he peruereth his wayes, and hee shall be made knowne, verse 9.

Qu. What are the fift?

An. Loue and hatred.

Qu. What is the good that commeth by Loue?

An. It couereth offences, verse 12.

Qu. What is the hurt that commeth by hatred?

An. It stirreth vp contentions.

Qu. What are the sixt?

An. Silence and much babbling.

Qu.

Qu. What is the hurt of much babbling?

An. In many words there cannot want iniquitie.

Qu. What is the good that commeth by silence?

An. He that refraineth his lippes, is wise, verse 16.

The doctrine of the 11. Chapter.

Question.

W*hat are false Ballances?*

An. An abomination before the Lord.

Qu. What doth a true weight?

An. Please him, verse 1.

Quest. When pride goes before, what followes?

An. Shame, verse 2.

Qu. How is lowlineffe rewarded?

An. With wisdom and honour.

Qu. Can riches deliuer in the day of wrath?

An. No.

Qu. What is our refuge then?

An. True righteousness, vers. 4.

Qu. How is the way of the righteous?

An. Direct and straight.

Qu. How is the way of the wicked?

Prouerbs.

An. Crooked and stumbling, vers. 5.

Qu. Whither leads the path of the one?

An. To life.

Q. Whither leads the path of the other?

An. To death, verse 19.

Qu. Can friendship defend euill deeds?

An. No : but in the end they shall be punished, verse 21.

Qu. How shall he be rewarded that is virtuously liberall?

An. With increase.

Qu. How he that spareth more then is conuenient?

An. With pouertie and indignation, verse 24.

Qu. How seemes a woman without discretion?

An. Like a iewell of gold in a swines snout, verse 24.

Qu. Whom doth the people curse?

An. Hoorders vp of corne.

Qu. And whom will they blesse?

An. Such as bring it forth to sell
verse 26.

The doctrine of the 12. Chapter.

Question.

VV *What is a vertuous woman to her husband?*

Answ. A crowne of gold vpon his head.

Qu. *And what is she that maketh her husband ashamed?*

An. Corruption in his bones, ver. 4.

Qu. *How doe the godly and wicked differ?*

An. First, in their thoughts : the thoughts of the iust are right ; but the counsels of the wicked are deceitfull. Secondly, in their words : the talke of the wicked is to lie in wait for bloud ; but the mouth of the righteous will deliuer them, verse 6. Thirdly, in their workes: the wicked worketh a deceitfull worke; but he that soweth righteousness shall receiue a sure rewarde, chap. 11. 18. Fourthly, in their end : the wicked perish ; but the house of the righteous shall stand, verse 7.

Qu. *Are not many men despised for povertie?*

An.

Proverbs.

An. Yes.

*Qu. But what is he that is poore and
lineth of his owne labour?*

*An. Better then hee that boasteth,
and lacketh bread, verse 9.*

*Qu. What are the words of a peruerse
tongue?*

An. Like the prickings of a sword.

Qu. Why?

*An. Because they prouoke others
to anger, vers. 18.*

The doctrine of the 13. Chapter.

Question.

W*hat is the chiefe vse of the tongue?*

An. To glorifie God.

Qu. Vsing it so, what followes?

*An. That a man shall receiue much
good by the fruit thereof, verse 2.*

*Qu. What is one propertie of a slug-
gard?*

*An. To desire much, but to take
paines for nothing.*

Qu. How is he rewarded?

*An. His soule is still emptie, and hee
findes no reliefe, verse 4.*

*Qu. There are two sorts of men, which
vnder*

Under the name of riches shew themselves both dissemblers, which be they?

An. Hee that maketh himselfe rich and hath nothing: and he that maketh himselfe poore hauing much wealth, verse 7.

Qu. But these qualities being referred to the goods of the minde, what is the fault of the first?

An. Vaine-glory, to be proud of that he hath not.

Qu. What is the fault of the second?

An. Not any at all, but rather a commendable modestie, that although hee be vertuous, yet hee had rather other men should speake of it then himselfe, verse 7.

Qu. What shall become of euill gotten goods?

An. They shall waste.

Qu. What of those which are truly gotten?

An. They shall increase, verse 11.

Qu. When hope is deferred, what doth it bring?

An. Faintnesse of heart.

Qu. But once accomplished, what is it then?

An. A tree of life, verse 12.

Qu. What is it to be obedient?

An.

Proverbs.

An. It maketh a man gracious.

Qu. What is it to be disobedient?

An. It maketh a man hated, vers. 15.

Qu. When wee send forth a messenger,
what must our care be?

An. That hee be vertuous and wise.

Qu. Why?

An. Because a wicked messenger procureth much hurt to himselfe & others, but a faithfull Embassadour is a preservation to both, verse 17.

Qu. How shall he be rewarded that refuseth instruction?

An. With pouerty and shame.

Qu. How he that imbraceth discipline?

An. He shall be honoured, verse 18.

Qu. What company ought we to keepe?

An. The wise, for so we shall be wise.

Qu. What company ought we to shun?

An. The company of tooles, because with them we shall be afflicted, vers. 20.

Qu. To spare the rodde of correction toward our children when they offend, is it loue?

An. No, but rather hate.

Qu. Who loneth his children then?

An. He that chastiseth them, ver. 24.

The

sinne

The doctrine of the 14. Chapter.

Question.

WHat is a wise woman in a house?

An. A blessing to encrease.

Qu. But what is a foolish?

An. A curse to decay and ruine,
verse 1.

Qu. What is the way that seemeth
right, but the issues thereof are death?

An. The allurements to pleasure,
verse 12. 13.

Qu. How doe wee decline from God?

An. In following the world.

Qu. What shall our successe be in the
end?

An. We shall be made weary of our
wayes, verse 14.

Qu. When a tale is told, must we give
credit straight?

An. No, but consider the circum-
stances, verse 15.

Qu. Who runnes into sinne without
care or consideration?

An. A foole.

Qu. Who feareth and departeth from
sinne?

An. The wise man, verse 16.

Qu.

Proverbs.

Qu. Wherein consisteth the honour of a King?

Answ. In the multitude of good subiects, chap. 28.

Qu. Who exalteth wisdom?

An. He that is slow to wrath.

Qu. Who exalteth folly?

An. Hee that is of an hastie minde, verse 29.

Qu. What doth he that oppresseth the poore?

An. Reproueth God that made him.

Qu. What doth he that sheweth mercy on the poore?

An. He honoureth him that made him, verse 31.

Qu. Wherein hath a Master pleasure?

An. In a vertuous and wise Seruant.

Qu. Wherein is he displeased?

An. Toward him that is vicious and lewd, verse 35.

The doctrine of the 15. Chapter.

Question.

W*hat pacifieth wrath?*

An. A soft answer.

Qu. What stirreth vp anger?

An.

An. Froward words, verse 1.

Qu. Who speaketh right and according to knowledge?

An. The tongue of the wise.

Qu. Who babbleth and vseth vaine words?

An. The mouth of the foolish, v. 2.

Qu. From whom is nothing hid?

An. From the eyes of the Lord, for hee beholdeth both the euill and the good, verse 3.

Qu. Doth his sight pierce into the depth of hell?

An. Yes.

Qu. What learne you by that?

An. That he much more seeth into the hearts of men, verse 11.

Qu. When the heart is ioyfull, what followes?

An. A cheerefull countenance.

Qu. When the heart is sad, what ensues?

An. Heauinesse of looke, verse 13.

Qu. How liue the wicked?

An. In continuall horror.

Qu. How the vpright in conscience?

An. At a continuall feast, verse 15.

Qu. Are the richest men most happy?

An. No: better is a little with the feare of the Lord, then great treasure with trouble, verse 16.

Qu.

Proverbs.

Qu. How is homely fare made sweete and delicate?

An. By loue, for better is a dinner of greene hearbs with loue, then a stalled Oxe with hatred, verse 17.

Qu. What followes the angry man?

An. Woe and strife.

Q. What followes the gentle and meeke?

An. Peace and quietnesse, vers. 18.

Qu. How seemeth the way of the sloth. full?

An. As an hedge of thornes.

Qu. Why?

An. Because he alwaies findeth some stay, and dares not goe forward.

Qu. How seemeth the way of the diligent?

An. Plaine and smooth, though neuer so rugged.

Qu. And why?

An. Because hee is dismayed at nothing, verse 19.

Qu. Where doe mens thoughts come to nought?

An. Where counsell is wanting.

Qu. Where doe they prosper?

An. Where much counsell is vsed, verse 22.

Qu. If wee will liue, what way must wee take?

An. On high, that is, our conuersation must be in heauen.

Qu. *Where lies the way to death?*

An. Below, that is, in liuing after the fashion of the world, verse 24.

Qu. *When are words most acceptable?*

An. When they are spoken in due season, verse 23.

Qu. *To whom is the Lord neere when they pray?*

An. To the godly.

Qu. *To whom is he farre off?*

An. To the wicked, verse 29.



The doctrine of the 16. Chapter.

Question.

W *Ho is the guide of the tongue?*

An. The Lord: for without him wee are not able to speake a good word, verse 1.

Qu. *What is the most abuse amongst men?*

An. Selfe conceit.

Qu. *How?*

An. In that euery mans wayes are cleane in his owne sight.

Qu. *But who disproueth them?*

An.

Proverbs.

An. The wisdom of the Lord that trieth the spirit, verse 2.

Qu. Are all things created for the glory of God?

An. All things.

Qu. What, the wicked?

An. Yea, the wicked, that in their destruction he may be glorified, vers. 4.

Qu. What is a signe our sinnes are forgiven?

An. An upright life after repentance, verse 6.

Qu. How ought a King to speake?

An. With diuine lippes.

Qu. How is that?

An. He must neither prophane, nor transgresse in iudgement, verse 10.

Qu. What followes of that?

An. His throne shall be established, verse 12.

Qu. What is the wrath of a King?

An. The messenger of death.

Qu. What is his fauour?

An. Life, or else a cloud of the latter raine, verse 14. 15.

Qu. Who is the Gentleman Vsher to destruction?

An. Pride, verse 18.

Q. To what is vnderstanding compared?

An. To a Well of life.

Qu.

Qu. Why?

An. Because it ouerflowes with all sweetnesse of discipline, verse 22.

Qu. To what are the lips of an euill man compared?

An. To consuming fire.

Qu. And why?

An. Because he destroyeth himselte and others, verse 27.

Qu. Who setteth diuision amongst men?

An. A Tale-teller, verse 13.

Qu. What is vertuous old age?

An. A crowne of glory, verse 31.

Qu. Who is the most valiant?

An. Not he that vanquisheth a Citie, but hee that bridles his owne fury, verse 32.

The doctrine of the 17. Chapter.

Question.

Doth not high words besee me a foole?

An. No.

Qu. What doth much lesse besee me a Prince?

An. A lying tongue.

Qu. What is the vertue of bounty?

An.

Proverbs.

An. Like the vertue of a precious stone.

Qu. *How is that?*

An. As the one draweth the eyes of the beholder (which way soeuer it is turned) so doth the other the hearts of people, verse 8.

Qu. *What is the nature of most Princes?*

Answ. They will not be reprov'd.

Qu. *What if they be?*

An. They will be offended with him that doth it, verse 9.

Qu. *What is a sharpe word to a good nature?*

An. More then an hundred stripes to a peruerse foole, verse 10.

Qu. *Is a foole in his folly to be shunned?*

An. Yea, as much as a Beare robd of her whelps, verse 11.

Qu. *From whom shall euill neuer depart?*

An. From him that rewardeth euill for good, verse 12.

Qu. *May we iustifie the wicked?*

An. No.

Qu. *May we condemne the iust?*

An. Neither.

Qu. *And why so?*

An. Because to doe either is abhominacion before the Lord, verse 15.

Qu. What good doth a foole get by his wealth?

An. Nothing, if he seeke not wisdom, verse 16.

Qu. How is a friend knowne?

An. By his good will at all times, verse 17.

Qu. When is a foole counted wise?

An. When hee holdeth his peace, verse 28.

The doctrine of the 29 Chapter.

Question.

Is there any defect in wisdom?

An. No, it is like deepe waters, or the well-spring of a flowing river, that is neuer empty, verse 4.

Qu. How is the foole insnared?

An. By his owne lips, verse 7.

Qu. Who is the sloathfull kinne vnto?

An. To him that is a great waster, verse 9.

Qu. How?

An. As the one gets nothing, so the other spends all, and both their liues and in pouertie.

Qu. What is the meane to rise to honour?

An.

Proverbs.

An. Humilitie, verse 12.

Qu. What procureth audience before high persons?

An. Gifts, verse 16.

Qu. How doe the words of the rich and poore differ?

An. The one speaketh roughly, as depending on his wealth: the other meekely, as fearing pouertie, verse 23. and in chap. 10. 15.

The doctrine of the 19. Chapter.

Question.

V*Who gathers many friends?*

An. He that is rich.

Qu. Who is destitute of comfort?

An. He that is poore, verse 4. 7.

Qu. Who shall not escape unpunished?

An. A false witnesse.

Qu. Who is he that shall perish?

An. A teller of lies, verse 9.

Qu. What is it to deferre anger, and passe ouer offences with a charitable minde?

An. Discretion in the soule, and glory to God, verse 11.

Qu. What is the Kings wrath compared vnto?

An. To the roaring of a Lion.

Qu. To what his sauiour?

An. The morning dewe, verse 12.

Qu. From whence haue we riches?

An. By inheritance from the world.

Qu. But from whence a vertuous wife?

An. From the hands of the Lord,
verse 14.

Qu. Who lendeth to the Lord?

An. Hee that hath mercy vpon the
poore, and hee will be his recompence,
verse 17.

Qu. Who is better then a rich lyer?

Answ. A poore man that is true,
verse 22.

Qu. How are the simple and ignorant
admonished?

An. By the punishment of the scorn-
full, verse 25.

The doctrine of the 20. Chapter.

Question.

WHY must wee beware of much wine?

An. Because wine-bibbers are
coffers and apt to quarrell, verse 1.

Qu. Is it disgrace to cease from strife?

An. No: but an honour.

H

Qu.

Proverbs.

Qu. How?

An. Because euery foole will be meddling, verse 3.

Qu. Why will not the slothfull plow?

An. Because it is Winter.

Qu. What shall hee therefore doe in Summer?

An. Begge, verse 4.

Qu. What doth drowfinesse cause?

An. Pouertie.

Qu. What doth watchfulnesse bring?

An. Plenty of bread, verse 13.

Qu. How seemes the bread of deceit?

An. Sweet at the first.

Qu. How afterward?

An. Like grauell in the mouth, ver. 7.

The doctrine of the 21. Chapter.

Question.

Who is highest in authority vnder God?

An. The King.

Qu. Can he doe all things then as please him?

An. No, no otherwise then God hath appointed.

Quest. Why so?

An. Because the hearts of Princes are in the hands of the Lord to dispose as he seeth good.

Qu. Is not the company of a contentious woman irksome?

An. Yes, and it is better to dwell in a corner of the house toppe, then with such a one in a wide Pallace, verse 9. and 19.

Qu. Who shall cry and not be heard?

An. He that stoppeth his eare at the crying of the poore, verse 13.

Qu. What is it to wander out of the way of knowledge?

An. All one as to remaine amongst the dead, verse 16.

Qu. Which is the better, Wisedome or Strength?

An. Wisedome.

Qu. How prove you that?

An. Because wisdome ouerthroweth the confidence of the mighty, vers. 22.

Qu. May any thing preuaile against the decree of the Lord?

An. No, neither wisdome, vnderstanding, nor counsell, verse 30.

Proverbs.

The doctrine of the 22. Chapter.

Question.

What is the estimation of a good name?

An. More worth then riches, v. 1.

Qu. Why must we flie the path of the froward?

Answ. Because their way is full of thornes and snares, verse 5.

Qu. When wee see a plague hang over vs for our offences, what must we doe?

An. Hide our selues vnder the shadow of Gods mercy, by calling vpon his name.

Qu. But what doe the foolish at such a time?

An. Goe on still without repentance, and are punished, verse 3.

Qu. To make children proue vertuous old men, what shall we doe?

An. Instruct them therein in their youth, verse 6.

Qu. Why is borrowing grieuous?

An. Because the borrower is seruant to the lender, verse 7.

Qu. Who kindles strife?

An. The scorner.

Qu. How must we quench it?

An. By casting out the scorner,
verse 10.

Qu. *Whose familiaritie ought Princes
to vse?*

An. Such as are pure of heart, v. 11.

Qu. *What will the Lord doe to them
that robbe the poore?*

An. Spoile the soules of them, as
they spoile theirs, verse 22. 23.

Qu. *With whom is it dangerous to
conuerse?*

An. With the angry and furious
man, verse 24.

The doctrine of the 23. Chapter.

Question.

A*T the table of a Ruler what must wee
remember?*

An. Sobrietie, ver. 1. 2. 3.

Qu. *What is correction to a childe?*

An. Deliuernance from destruction,
verse 14.

Qu. *Is enuy forbidden?*

An. Yea, euen against sinners.

Qu. *How?*

An. Not to vexe our selues at their
prosperitie, nor grieue in that wee are
not like them, verse 17.

Proverbs.

Qu. Why?

An. Because they shall be cut downe like grasse, and wither : but our hope shall continue, Psal. 37. 1.

Qu. Why must wee not keepe company with drunkards and gluttons?

An. Because their life is odious, and their end pouertie, verse 21.

Qu. What part of our bodies must wee dedicate to wisdom?

An. Our heart, verse 26.

Qu. Why is a whore compared to a deepe ditch?

An. Because she deuoureth the soules of many, verse 27.

Qu. To whom is woe, sorrow, wounds, and rednesse of eyes?

An. To them that tarry long at the wine, verse 30.

Qu. What other inconueniences follow drunkennesse?

An. Though it be pleasant at the first, it biteth like a Serpent in the end, it inkindleth lust, and makes a man senselesse of wrong, verse 22. 23. 24.

The doctrine of the 24. Chapter.

Question.

How is warre to be enterprised?

An. Advisedly and with counsell,
verse 6.

Qu. When is a mans courage tried?

An. In the day of aduersity, vers. 10.

Qu. What must we doe when wee see
the innocent oppressed?

An. Deliuer them.

Qu. But if we doe not, are we excused
to say we knew it not?

An. No: for God which searcheth
the heart, sees the contrary, verse 11. 12.

Qu. What danger is he in that reioy-
ceth at another mans fall?

An. To turne the wrath of God from
the other vpon himselfe, verse 17. 18.

Qu. Who is to be abhorred of the whole
world?

An. Hee that saith to the wicked,
thou art righteous, verse 24.

Qu. Who is to be reuerenced of the whole
world?

An. Hee that boldly rebuketh the
wicked, verse 25.

Qu. In what state is the field of the
slothfull?

Proverbs.

An. Ouergrowne with thornes and nettles, verse 31.

Qu. *What instruction receive we there by?*

An. To beware of the like sinne.

Qu. *What are the words of the sloathfull?*

An. Yet a little sleepe, a little folding of the armes : or, there is a Lion without, &c. that so he may still cherish his lazie humour, verse 33.

The doctrine of the 25. Chapter.

Question.

When is a Prince a meete vessell for the Lords use?

An. When he is purged from vice, and the corruption of lewde Counsellours, verse 5.

Qu. *What are words spoken in fit place compared vnto?*

An. Apples of gold set in pictures of siluer, verse 11.

Qu. *What is a faithfull Messenger to him that sends him?*

An. As cold in extremitie of heate, verse 13.

Qu.

Qu. To what may we liken him that boasteth of false liberalitie?

An. To clouds, and winde without raine, making a great shew without any performance, verse 14.

Qu. How must wee taste the pleasures of this world?

An. As we would hony: moderately, lest we surfet, verse 19.

Qu. What is hee like vnto that beareth false witnesse against his neighbour?

An. A hammer, a sword, or the sharpe arrow.

Qu. Why?

An. Because his words bruise and wound, verse 18.

Qu. What is the vnfaithfull like to in the time of trouble?

An. A broken tooth, or a sliding foot, verse 19.

Qu. To take a mans garment from him in Winter, what is it like?

An. Vineger poured vpon Allome, because as the Vineger dissolueth the Allome, so doth such crueltie vndoe the needy, verse 20.

Qu. Must wee hate him that hateth vs?

An. No : but giue him bread if he be hungry, and drinke if he be thirsty :

Prouerbs.

and so by noting our curtesie, his owne conscience shall reclaime him, verse 21.
22.

Qu. What is he like that cannot bridle his owne nature?

An. A Citie without walles, subiect to any danger, verse 28.

The doctrine of the 18. Chapter.

Question.

Is honour vnmeet for a foole?

An. Yea, as inconuenient as snow in haruest, verse 1.

Qu. Neede we to feare a curse that is causelesse?

An. No more then the Sparrow doth the Fowler, when shee is in her flight, verse 2.

Qu. To whom belongs a spurre or a whippe?

An. To the horse?

Qu. To whom the rod?

An. To the foole, verse 3.

Qu. What is it to giue honour to a foole?

An. Euen the same, as to hide a pearle amongst a heape of stones, verse 2.

Qu.

Qu. Of whom is there lesse hope then of a foole?

An. Of him that is wise in his owne conceit, verse 12.

Qu. What is it to meddle in a brawle?

An. As much as to take a curst Dog by the eares, verse 17.

Qu. What doth the deceitfull man in his rage?

An. Mischiefe, and saith it is a ieast: like him that is madde, throwing fire-brands abroad, and must bee borne withall because he is mad, verse 18. 19.

The doctrine of the 27. Chapter.

Question.

*O*F whom must we be praised?

An. Not of our selues, but of others, verse 2.

Qu. What is anger?

An. Cruell.

Qu. What is enny?

An. Not to be stood against, verse 4.

Qu. Why may we not boast of to morrow?

An. Because we know not what the successe of the day will be, verse 1.

Qu. What are the wounds of a lener?

An.

Proverbs.

An. Faithfull.

Qu. What are the kisses of an enemy?

An. Dangerous, verse 6.

Qu. Who despiseth delicate meats?

An. He that is full.

Qu. Who thinketh bitter things sweet?

An. The hungry soule, verse 7.

Qu. Is the hearty counsell of a friend pleasant?

An. Yes, as an oyntment of perfume, so doth it reioyce the heart, verse 9.

Qu. In time of extremitie what must we cleave to?

An. Rather a neighbour neere hand, then a brother farre off, verse 10.

Qu. Can a contentious woman be concealed?

An. No more then the winde, verse 16.

Qu. Ought not he that attendeth to be recompenced?

Answ. Yes, as hee that keepeth the Figge-tree shall eate the fruite thereof, verse 11.

Qu. May the eyes of a man be satisfied?

An. No more then the graue, which is neuer full, verse 20.

Qu. May a foole be separated from his folly?

An.

An. No, not if you bray him in a morter with a pestell, verse 22.

Qu. What is the duty of a Pastor?

An. To know the state of his flocke, and to be watchfull ouer them, vers 23.

The doctrine of the 28. Chapter.

Question.

What is the terrour of a guilty conscience?

An. To flie though no man pursue.

Qu. What is the securitie of innocency?

An. To be confident as a Lyon, verse 1.

Qu. What causeth the change of many Princes?

An. The transgression of the Land, verse 2.

Qu. For whom doth the Usurer gather his wealth?

An. Not for himselfe, but for some other that will vse it better.

Qu. Who shall obtaine mercy?

An. He that confesseth his sinnes.

Qu. Who not?

An. Hee that hideth his offences, verse 13.

Qu.

Proverbs.

Qu. *Is it good to set a wicked ruler over the people?*

An. No, for hee will behaue himselfe like a roaring Lyon, or hungry Beare, verse 15.

Qu. *Shall goods euill gotten prosper?*

An. No, they shall vanish, verse 20. and chap. 20. 21.

Qu. *Shall a man that rebuketh finde fauour with the rebuked?*

An. Yes in the end, more then hee that flatters him, verse 23.

Qu. *What is hee that robbeth Father or Mother?*

An. Beside a theefe, a destroyer, v. 24.

The doctrine of the 29. Chapter.

Question.

VV *What is it to stand against correction?*

An. Obstinacie, a disease vncurable, verse 1.

Qu. *What comes by the authoritie of the righteous?*

An. Ioy and comfort.

Qu. *What when the wicked rule?*

An. Sorrow and sighing, verse 2.

Qu. *How is a kingdome preserved?*

An. When the Magistrates are iust.

Qu.

Qu. How is it brought to ruine?

An. When the Magistrates take bribes, verse 4.

Qu. What is the end of flattery?

An. Deceit, verse 5.

Qu. How is the foole knowne?

An. By his lauish speech, hee poureth forth his minde at once.

Qu. How is a wise man knowne?

An. By his taciturnitie: he will not speake but vpon occasion, verse 16.

Qu. How doth wickednesse encrease?

An. With the number of them that commit wickednesse, verse 16.

Qu. What doth too much lenitie?

An. Make a seruant presume to be as a sonne, verse 21.

The doctrine of the 30. Chapter.

Question.

What is the danger pouerty may fall into?

An. Theft.

Qu. What is the danger wealth may fall into?

An. Forgetfulnesse of God.

Qu. What kinde of life must we then pray for?

An.

Proverbs.

An. A competent, neither too much nor too little, verse 8. 9.

Qu. What kinde of people are those, whose teeth are as swords, and whose iawes are knives to eat vp the poore?

An. Vsurers and extortioners, v. 14.

Qu. Which be the foure things that are neuer satisfied?

An. The graue, the barren wombe, the earth for water, & the fire for fuell, verse 19.

Qu. What are the three things that are hid, and the fourth that cannot be knowne?

An. The way of an Eagle in the aire, the path of a Serpent ouer a rocke, the course of a ship in the sea, and the haunt of a man with a maide, verse 19.

Qu. Which are the foure things that commonly abuse the state whereunto they are called?

An. A seruant put in authoritie, a foole at a banquet, a hatefull woman married, and a hand-maide the heire to her Mistresse, verse 23.

Qu. Which are the foure small creatures that give checke to men for wisdom?

An. The Pismire that prepareth meat in Summer against Winter, the Cony that builds his house in the rock, the Grashopper that obserueth order,

yet

yet hath no ruler, and the Spider that takes holde in Kings Palaces, verse 25. 26. 27. 28.

The doctrine of the 31. Chapter.

Question.

W*hat learnes you in this Chapter?*

An. To be chaste and temperate, verse 3.

Qu. *Chaste, as how?*

An. In these words : Giue not thy strength to women.

Qu. *Temperate, as how?*

An. To refraine from drinking of wine, verse 4.

Qu. *What learnes you else?*

An. How to know a vertuous woman.

Q. *How is a vertuous woman knowne?*

An. By her painfulness: she seeketh wooll and flaxe, and laboureth cheerefully, verse 13. By her watchfulness: she will rise while it is yet night, verse 15. By her prouidence : with the fruit of her hand she planteth a vineyard, verse 16. By her charitie : she stretcheth out her hand to the poore, verse 20. And by her

Ecclesiastes.

her faith : in the latter day she shall re-
ioyce, &c. verse 25.

Finis Proverbs.

ECCELESIASTES, OF the PREACHER.

Question.

Who writ this Booke?

An. Salomon.

*Qu. Why is it called by the name of the
Preacher?*

*An. Because Salomon by way of exhor-
tation labours to instruct all men how
to hate the vanities of the world, and to
affect nothing but heavenly blessednes.*

Chapter I.

Question.

What are the pleasures of this life?

An. Vanitie of vanities, verse 2.

*Qu. Is there any thing vnder heauen a
man may say that hath not beene before?*

An. Nothing, verse 10.

Qu. Is wisdom likewise vaine?

An. Yes, and vexation of spirit, v. 17.

Chapter

Chapter 2.

Question.

VV Herein then consisteth happi-
nesse, in mirth and ioy?
An. No, verse 2.

Qu. In banquetting?

An. No, verse 3.

Qu. In sumptuous building?

An. No, verse 4.

Qu. In gold and siluer?

An. No, verse 6.

Qu. In multitude of Seruants?

An. No, verse 9.

Qu. In authoritie?

An. No, verse 8.

Qu. What is the reason?

An. Because they are all transitory,
and leaue behinde them vexation of
spirit, verse 11.

Qu. Wherein is the foole and wise man
alike?

An. In death, verse 11.

Qu. What are the dayes of man?

An. Trauaile and sorrow, verse 23.

Chapter.

Ecclesiastes.

Chapter 3.

Question.

W*hat is here set downe?*

An. The mutabilitie of time.

Qu. *What learne we by that?*

An. First, that nothing in this world is permanent : Secondly, not to be grieued if wee haue not all things at once, nor enioy them so long as wee would, from the 1. to the 8.

Qu. *Why can we haue nothing but by painefull trauell?*

An. Because thereby the Lord doth humble vs, verse 10.

Qu. *Are the conditions of men and beasts alike?*

An. Yes : touching the death of their bodies, verse 19.

Qu. *How doe they differ?*

An. The one is partaker of reason, the other is gouerned by sense ; the one perisheth body and soule, the other liueth eternally.

Qu. *How? both in body and soule?*

An. Yes, after the resurrection of the flesh.

Chapter 4.

Question.

How doth hee further proue vexation of spirit?

An. In that the innocents are still oppressed, & no man comforteth them, verse 1.

Qu. How is the poore man preferred before the King?

An. By wisdom, verse 13.

Qu. What is the bond of friendship?

An. Societie.

Qu. What is the benefit of societie?

An. Mutuall comfort and helpe one man to another, verse 10. 11. 12.

Chapter 5.

Question.

In speaking to God what must we avoid?

An. Temeritie and multitude of words, verse 1.

Qu. Who doth see the oppression of the poore?

An. The Lord.

Qu. Who shall redresse them?

An.

Ecclesiastes.

An. He that sees them, verse 7.

Qu. What learne we by this?

An. Not to be astonied at the malice of the world, since our Reuenger liues.

Qu. How is the desire of the conetous?

An. Insatiable, verse 9.

Qu. For what is the night appointed?

An. For rest vnto all creatures.

Qu. How rests the conetous man?

An. Vnquietly.

Qu. How rests the poore labourer?

An. His sleepe is sweet vnto him, verse 11.

Chapter 6.

Question.

How is the rich man miserable?

An. In that God hath giuen him much treasure and wealth, and he wanteth the power to enioy it, verse 2.

Qu. How commeth that to passe?

An. Either by parsimonie, losse, or sodaine death.

Chapter

Chapter 3.

Question.

Why is the day of death better then the day of birth?

An. Because our birth is the entrance to sorrow and affliction : and our death the gate to ioy and happinesse, verse 3.

Qu. Why is it better to goe into the house of mourning then into the house of laughter?

An. Because in the house of mourning we shall behold the iudgement of God, and thereby learne to amend our liues, verse 4.

Qu. Why is it better to heare the rebuke of a wise man, then the song of a foole?

An. Because the one is instruction, the other losse of time.

Quest. What is the perversenesse of the world?

An. That the iust sometime perish, and the wicked man continueth long in his malice, verse 17.

Qu. When we are admonished to leave wickednesse, what must we doe?

An. Come at the first call, verse 19.

Chapter

Ecclesiastes.

Chapter 8.

Question.

W*Hom doth a tyrant hurt?*

An. Himselfe as vwell as others,
verse 9.

Qu. Doth God punish sinners?

An. Yes.

Qu. Wherefore?

An. To their greater iudgement.

Qu. Doth God afflict the righteous?

An. Yes.

Qu. Wherefore?

An. For their triall, and to their
greater comfort, verse 12.13.14.

Chapter 9.

Question.

D*oe prosperitie and aduersitie teach vs
whom God loueth, & whom he hateth?*

An. No.

Qu. Why?

An. Because they happen indiffe-
rently both to the righteous and vn-
righteous, verse 2.

Qu. What is the difference then?

An. The righteous are assured of
God

Gods fauour by faith, so are not the
other, chap. 4.

Qu. What is the opinion of Epicures?

An. They had rather be abiect and
liue, then honourable and die, which is
meant by the liue Dog and dead Lion,
verse 4.

Qu. Why were they of that opinion?

An. Because after this life, they
thought there was no other being.

*Qu. How doth the world deceiue her
fauorites?*

An. By making them thinke they are
blessed of God when they haue wealth
and good successe in this life.

*Qu. Are not those then the blessings
of God?*

An. Yes, to them that vse them to
his glory, and the benefit of the poore,
otherwise not.

Chapter 10.

Question.

How are the deeds of the wise?

An. Discreet.

Qu. How are the deeds of the foole?

An. Rash and absurd, verse 4.

I

Qu.

Ecclesiastes.

Qu. What vanitie doth Salomon else note in this Chapter?

An. That the worthy are displaced, and the vnworthy aduanced, verse 6.7. That the Land is miserable, whose Prince wanteth wisdom, and whose Nobles are giuen to their owne lusts and pleasures, verse 16.

Qu. What treason doth God condemne in a subiect against his Prince?

An. Not onely treason in act, but treason in thought, verse 20.

Chapter II.

Question.

TO whom must the rich be liberall?

An. To the poore.

Quest. When?

An. In this life, because after death there is no further power.

Qu. How must they be liberall?

A. In dispersing their almes to many.

Qu. By what example are wee taught to be charitable?

An. By the cloud that poureth raine:
by the sea that casteth vp her increase:
by the earth that yeeldeth varietie of
fruits: by the Sunne that casteth out
his

his beames from East to West : all which are not thus seruiceable and gracious for themselves, but for the benefit of others.

Qu. How shall the charitable man be rewarded?

An. With plenty on earth, and treasure in heauen.

Qu. If vanitie be forbidden, why doth Salomon in the 9. ver. of this chap. counsell vs to follow the lusts of our owne hearts?

An. He doth it in dirision (as if hee should say) goe to ye worldlings, glut your selues with all manner of vanitie : but remember one day you shall come to iudgement for all, verse 9.

Chapter 12.

Question.

TO whom must we dedicate our youth?

An. To the Lord.

Qu. Why?

An. Because in age we shall be more vnapt, verse 1.

Qu. How shall we be more vnapt?

An. By reason of the weakenesse of the body, which is set downe in the 3. 4. 5. 6. and 7. verses.

The song of Salomon.

Qu Whither returns the soule in death?

An. To him that gaue it, verse 7.

Finis Preacher.

The Song of S A L O M O N.

Chapter 1.

Question.

WHat is contained in the Song of Salomon?

An. A liuely description of the mutuall loue betweene Christ and his Church, vnder the names of Bride and Bridegroome.

Qu. What is vnderstood by the Church?

An. Eucry faithfull soule.

Qu. To what doth the faithfull Soule compare her Bridegroome Christ Iesus, in this first Chapter?

An. To the saueur of a sweet oyntment, because of his gracious benefits toward her, verse 2. To the Chariots of Pharaoh, because of his powet and strength, vers. 8. To a bundle of myrrhe, because of his holinesse, verse 12. To the Grapes of Engedie, for his sauing health, verse 13.

Qu.

The Song of Salomon. 96

Qu. Can the soule approach neere vnto Christ vpon her owne accord?

An. No, not except she be drawne: that is, incited by his holy spirit, vers. 3.

Chapter 2.

Question.

Where doth the Church desire to rest?

An. Vnder the shadow of Christ, comparing him to a tree, verse 3.

Qu. With what will she be fed?

An. With the fruit of his doctrine, verse 3. 5.

Qu. To what doth Christ compare his Church?

An. To a Rose and Lilly amongst thornes.

Qu. Why?

An. First, for her beauty and pleasure: secondly, for her excellency aboue all other things, in that all other things in respect of her, are but as thornes, verse 2.

Qu. How doth she figure the comming of Christ?

An. Vnder the name of a Roe, or
I 3 young

The Song of Salomon.

yong Hart, looking through the grates
of a window.

Qu. What is vnderstood by that?

An. The diuinitie of Christ, shining through his humanitie, verse 9.

Qu. Cannot hee then be perfectly knowne in this life?

An. No, no more then one that stands behinde a grate can be wholly or perfectly seene to our bodily eyes.

Qu. What did Christ after he came?

An. Called to his Beloued the Church, verse 10.

Qu. Did she appeare at his calling?

An. No, she hid her selfe in the holes of the rockes, verse 14.

Qu. Why did she so?

An. Because of her sinnes.

Qu. How did he comfort her?

An. By telling her the Winter was past, that is, sinne was killed, and the cheerfull Spring appeared: that is, grace and saluation was come, verse 11. 12.

Quest. What is the Church compared vnto?

An. A Doue.

Qu. Why?

An. Because of her meeknes, ver. 14.

Qu. What are the enemies of the Church compared to?

An. To Foxes.

Qu. Why?

An. Because of their malice and craft,
verse 15.

Chapter 3.

Question.

W*hat is the desire of the Church?*

An. To be ioyned inseparably
with Christ, verse 4.

Qu. How doth shee thinke to satisfie
her desire?

An. By seeking after him.

Qu. When?

An. At all times, and in all places:
but especially in the time of trouble and
persecution, verse 12.

Qu. Will he heare her?

An. Yes, and deliuer her, making her
rise out of the wildernesse of affliction,
like a pillar of smoake perfumed with
myrrhe and incense.

Qu. How is that?

An. Triumphantly.

Qu. What will he then doe?

An. Shew her his place of rest, the
guard set to attend it, and his crowne
of glory, verse 7. 11.

The Song of Salomon.

Qu. What be these?

An. First, quiet of conscience: secondly, protection of Angels: thirdly, eternall happinesse.

Chapter 4.

Question.

W*hat doth Christ in this Chapter?*

An. Set forth the beauty of his Spouse.

Qu. How?

An. By comparing her to diuers precious and pleasant things.

Qu. To what doth he compare her eies?

An. To a paire of Doves, verse 1.

Qu. To what her haire?

An. To a flocke of Goats looking downe Giliad, verse 1.

Qu. To what her teeth?

An. To the wooll of sheepe new washt, verse 2.

Qu. To what her lips?

An. To a thread of scarlet, or the dropping of the hony combe, ver. 3. 11.

Qu. To what her necke?

An. To the tower of Dauid, verse 4.

Qu. To what her breasts?

An.

The Song of Salomon. 98

An. To two young Roes, feeding
amongst Lillies, verse 5.

Qu. To what her loue?

An. To the pleasure of wine, or the
saour of sweet spices, verse 10.

Qu. To what her whole body?

Answ. To a garden planted with
Pomegranates, Spikenard, Calamus,
Cynnaimon, Myrrhe, Aloes, and all
other chiefe Spices, verse 12. 13. 14.

Qu. The Church or the soule of the
faithfull being compared to a garden, what
doth she?

An. Call vpon her Bridegroom
(Christ Iesus) to be vnto her a foun-
taine of liuing water, and to breathe vp-
on her with the breath of his holy spi-
rit that she may fructifie.

Qu. In what?

An. In loue and true obedience.

Qu. Why is the Church of Christ com-
pared vnto these earthly perfections?

An. Because of our weake capacitie,
that by these visible beauties, wee may
in some measure apprehend the inuisi-
ble glory of Christ and his Elect.

The Song of Salomon.

Chapter 5.

Question.

What doth Christ in this fift Chapter?

An. Call the faithfull to a banquet of Spices, hony, milke and wine.

Qu. *What is signified thereby?*

An. His bounty, in heaping his graces vpon the faithfull, verse 1.

Qu. *Are we ready to come when he calls?*

An. No: sleepe, that is, the cares of this world detaine vs, verse 2.

Qu. *Doth he then straight forsake vs?*

An. No, he stands without, calling still till his lockes be wet with the dew of the night.

Qu. *What vnderstand you by that?*

An. The Long patience of the Lord toward sinners, verse 2.

Qu. *But if wee abuse that patience, what shall befall vs?*

An. We shall seeke the Lord, and he will not be found, verse 6.

Q. *In his absence what successe haue we?*

An. We fall into the hands of cruell watchmen.

Qu. *Whoe they?*

An.

The Song of Salomon. 99

An. False teachers.

Qu. How doe they handle vs?

An. Wound our Consciencences with their traditions, verse 7.

Qu. What markes doth the Church deuiler of Christ, to finde him out?

An. Shee saith, his head is of gold, ver. 11. His eyes are like Doves, ver. 12. His cheekes are as beds of Spices, and sweet flowers, verse 13. His lips like Lillies, dropping with Myrrhe, vers. 13. His hands as rings of gold, set with the Chrysolite, vers. 14. His belly Tuory, couered with Saphires, ver. 14. His legs as pillars of marble, set vpon sockets of gold, vers. 15. His countenance as Libanon, vers. 15. His mouth as sweet things, verse 16.

Qu. What is signified by these comparisons?

An. The infinite gifts and graces, which the presence of Christ brings to the faithfull.

Chapter 6.

Question.

How is the Church assured of the lone of Christ?

An.

The Song of Salomon.

An. By his words.

Qu. *What are they?*

An. I am my beloueds, and my beloued is mine, verse 2.

Qu. *How many Churches be there?*

An. But one true Church, as there is but one Christ the head thereof.

Qu. *How ought that Church to be affected?*

An. Chastly and without pollution.

Qu. *How her aspect?*

An. Fresh, as the morning; faire, as the Moone; cleare, as the Sunne; and terrible, as an Armie with Banners, verse 9.

Chapter 7.

Question.

H*ow many are the speciall vertues of the Church?*

An. Faith and good workes.

Qu. *How are they exprest vnto vs?*

An. By the similitude of the Palme-tree, verse 7.

Qu. *What are the properties of the Palme tree?*

An. The leaues are alwayes greene, and the fruit continuall.

Qu.

Qu. Apply.

An. As the tree is alwayes greene,
and full of fruit, so ought our faith to
bee flourishing, and our good deeds
without ceasing.

Chapter 8.

Question.

*O*F whom will the Church be taught?

An. Of Christ alone, verse 2.

Qu. By whom was she upheld?

An. By the strength of his hands,
verse 3.

Qu. In what sort doth she desire Christ
to manifest his loue toward her?

Answ. By setting her as a seale vpon
his heart, and a signet vpon his arme,
verse 6.

Qu. What is his loue?

An. A burning zeale, not to bee
quencht, verse 7.

Qu. How is his iealousie?

An. Cruell like the graue, verse 6.

Qu. Where is the dwelling of Christ?

An. In his Church.

Qu. How must it be fortified for his
presence?

An.

Isaiah.

An. With a wall and a doore.

Qu. What is vnderstood by these two things?

An. Fidelitie and constancie.

The Prophet I S A I A H.

Question.

How was Isaiah descended?

An. From the lineage of Kings.

Qu. Who was his Father?

An. Amoz brother to Azariah King of Iuda.

Qu. How long did he prophesie?

An. Threescore and foure yeeres, from the time of Uzziah, to the raigne of Manasseh.

Qu. Who put him to death?

An. Manasseh.

Qu. Vpon how many points doth the doctrine of the Prophets consist?

An. Vpon three.

Qu. Which be they?

An. Instruction, reprehension, and consolation.

Qu. Instruction, how?

An. To teach them to know their finnes.

Qu.

Qu. Reprehension, how?

An. To rebuke them for sinne.

Qu. Consolation, how?

An. To comfort them vpon their repentance.

Chapter I.

Question.

What was the first sin Isaiah reprov'd?

A. The ingratitude of the Israelites.

Qu. Wherein stood their ingratitude?

An. In forsaking their God that had nursed and brought them vp.

Qu. How did hee shew them their ingratitude?

An. By the example of bruit beasts: the Oxe and the Assle know their Masters cribbe, but Israel forgets his God, verse 3.

Qu. What was the second sinne Isaiah reprov'd?

An. Obstinacy, or stubbornesse of heart.

Qu. How were the Israelites obstinate?

An. In that being plagued, they continued still in their wickednesse, verse 5.

Qu.

Isaiah.

Qu. What is threatned to such kinde of people?

An. Desolation to their Land, and destruction to themselves, verse 7.8.

*Qu. What is the third sinne Isaiah re-
proued?*

An. Hypocrisie.

Qu. Wherein were they hypocrites?

An. In thinking to please God with their multitude of Sacrifices: notwithstanding that they had neither faith nor repentance.

Qu. To pray then, or doe any other service to God, without faith and repentance, how is it accepted?

An. The Lord turnes away his face, hates it, and thinkes it abominable, verse 13.14.15.

Qu. But if we come with a pure heart, how will he deale with vs?

An. Though our sinnes were as red as Crimson, hee will make them as white as snow, verse 18.

*Qu. What was the fourth sinne Isaiah re-
proued?*

An. Extortion: their hands were full of blood: their Princes maintained theeues, and delighted in bribes: nor was the widdow or fatherlesse regarded.

Qu.

Qu. How did God account of them for those offences?

An. As his enemies, verse 24.

Qu. How did hee threaten to punish them?

An. By pouring out his vengeance upon them.

Qu. After what manner?

An. In burning out the drosse of their wickednesse by the fire of affliction, verse 25.

Chapter 2.3.4.

Question.

IN all the threatnings which God pronounceth against the world for sinne, what is still remembered?

An. The mercy of his couenant, that his Church should still be prelerued and planted.

Qu. Where?

An. In Ierusalem first, and after through the whole world, verse 2.

Qu. What learne you by that?

An. That the Gentile as well as the Iew shall be made partaker of the reconciliation betweene God and man, by the comming of Iesus Christ.

Qu.

Isaiah.

*Qu. What is the first sinne Isaiah re-
proved?*

An. Haughtinesse of minde.

Qu. How was it punished?

An. By being brought low, chap.

2. 12.

*Qu. What was the sixth sinne Isaiah
reproved?*

An. Mens confidence in their riches.

Qu. How was that punished?

An. They were made poore, chap.

2. 19.

Qu. Where rests the spoile of the poore?

*An. In the hands of the couetous,
chap. 3. 14.*

*Qu. What was the seauenth sin Isaiah
reproved?*

An. The pride of women.

Qu. Wherein did their pride consist?

*An. In their lookes, in their gate,
and in their cloathing.*

Qu. How were their lookes?

An. Haughty.

Qu. How was their gate?

*An. Minsing, and they made a tick-
ling with their feet, chap. 3. 19.*

Qu. How was their attire?

*An. Too costly and effeminate, vsing
perfumes, bracelets, earrings, curlings,
and such like, more then was needfull.*

Qu.

Qu. How did God punish them?

An. Hee turned their sweet saours into stincks, their neat array into sackcloth and ragges, their pride of hayre into baldnesse, and their beaury into burning, chap. 3. 24.

Qu. Doth God hold the husbands of such women excused?

An. No, hee lets them fall by the sword, takes away the wise and the strong from amongst them, and sets fooles and effeminate persons to rule the Land, chap. 3. 24.

Chapter 5, to 7.

Question.

What doth Isaiah compare the house of Israell vnto?

An. To a Vineyard.

Qu. Who planted it?

An. God.

Qu. With what?

An. With the best plants.

Qu. What fruit brought it forth?

An. Wilde grapes.

Qu. What did the Lord to it then?

An.

Isaiah.

An. He puld downe the hedge, and laid it waste, chap. 5. 1. 2. 3.

Qu. *Apply this to the present time.*

An. England may be said to be the Vineyard of the Lord: the Inhabitants his Vine, which hee hath a long time cherisht and defended; but if hee finde we bring forth wilde grapes for good grapes; deeds of corruption for deeds of sanctitie: he will suffer vs to be trodden downe and destroyed.

Qu. *Against how many sorts of men doth Isaiah pronounce a woe in this Chapter?*

An. Against foure.

Qu. *Which are the first?*

An. Extortioners: woe vnto them that ioyne house to house, and land to land, chap. 5. 8.

Qu. *Which are the second?*

An. Drunkards: woe vnto them that rise early to drinke wine, and to them that continue vntill night, chap. 5. 11.

Qu. *Which are the third?*

An. Inticers to vanitie: woe vnto them that draw iniquitie with cords of vanitie, and sinne as with Cart-ropes, chap. 5. 15.

Qu. *Which are the fourth?*

An. Perverters of truth: woe bee vnto

unto them that speake good for euill,
and euill for good, which put darkenes
for light, and light for darkenesse, chap.

20.

Qu. Which are the fifth?

An. Contemners of discipline: woe
unto them that are wise in their owne
conceit, chap. 5. 21.

Qu. How shall it be with those men?

An. Their roote shall be. as rotten-
nesse, and their bud as dust.

Qu. What else?

An. The Lord will make a signe to a
strange nation, that shall come sodainly
vpon them and destroy them, cha. 5. 26.

Chapter 7. to 31.

Question.

Did Isaiah prophesie of Christ?

An. Yes.

Qu. How?

An. That hee should be borne of a
Virgin, and bee a stumbling blocke to
many of the Iewes, cha. 7. 14. and cha.
8. 14.

Qu. What should his name be?

An. Immanuel.

Qu. What doth that signifie?

An.

An. God with vs : which name can agree with none but Christ, because he was both God and man, chap. 7. 14.

Qu. Why did God send Christ the *Messias* ?

An. First, in regard of his promise, Gen. 3. 15. Secondly, in regard of his zeale, chap. 9. 7.

Qu. Whom did God make his instruments for the punishing of the *Israelites* ?

An. The *Assyrians* and *Aegyptians*.

Qu. How did they use their authority ?

An. To their owne glory.

Qu. What was their reward ?

An. Hee was to them a fire, and consumed them : and to his repentant people a light to comfort them, chapter 10. 13. 17.

Qu. Who was that light ?

An. Christ the perpetuall peace-maker, chap. 11. 6. 7. 8.

Qu. Who was the fire that destroyed the *Assyrians* ?

An. The *Medes* and *Persians*, chap. 13. 17.

Qu. How did God punish the *Israelites* ?

An. As his children, to chastise them, chap. 14. 1.

Qu.

Qu. How the Assyrians and others?

An. As his enemies, quite to destroy them, chap. 13. 19.

Qu. Against how many Kingdomes did Isaiah prophesie?

An. Against eight.

Qu. Which be they?

An. The Kingdome of the Egyptians, chap. 19. The kingdome of the Chaldeans, ch. 21. The kingdomes of Tyre and Sidon. The kingdome of the Assyrians, chap. 10. 16. The kingdome of the Israelites, chap. 22. The kingdome of the Arabians, cha. 21. And the kingdome of the Devill, chap. 27.

Qu. In which of these Kingdomes did God still reserve a small number to himselfe?

An. In the Kingdome of the Hebrewes.

Qu. Were the people soone instructed in the word of God?

An. No, but with much adoe, and often repeating precept vpon precept, and line vpon line, chap. 28. 14.

Qu. What was the reason?

An. Their corruption of life, and slacknesse to all goodnesse, chap. 28. 7.

Qu. How were they corrupt in life?

An. By professing God with their lippes,

lippes, and denying him in their hearts
chap. 22. 13. 9.

*Qu. What was the punishment assigned
vnto them for that?*

An. Their Prophets were blinde and
could not direct, and they had their
eyes shut vp that they could not see
what was good for themselves.

*Qu. What is the doctrine wee learne
thereby?*

An. That the Preacher can neither
teach, nor the hearer vnderstand, ex-
cept God open the mouth of the one,
and prepare the heart of the other.

*Qu. How doth God punish sinners in
this life?*

An. With the bread of aduersity, and
the water of affliction, chap. 30. 20.

*Qu. But if they repent how are they
rewarded?*

An. With great plenty.

*Qu. What is the punishment of the wic-
ked after this life?*

An. The torments of hell.

*Qu. Is there any mention of hell in
the booke of Isaiah?*

An. Yes.

Qu. Where?

An. In the 30. chap. and 33. verse.

Qu. Repeat the description.

An.

An. Tophet is prepared of old, euen
for the King, it is deepe and large, the
burning therof is fire and much wood,
the breath of the Lord, like a riuer of
brimstone, doth kindle it.

Chapter 31. to 45.

Question.

WHen we trust in the Lord, how doth
he defend vs?

An. As the Lion doth his
prey, chap. 31. 4.

Qu. But if wee forsake him, and seeke
helpe of others, what shall become of vs?

An. Both the helper and the helped
shall perish, chap. 34. 3.

Q. What shall their habitation be made?

An. A hold for Dragons, and a court
of Ostriches, chap. 34. 13.

Qu. What fruit shall it yeeld?

An. Thornes, netles, and thistles.

Qu. But what shall be the habitation
of such as depend vpon Christ?

An. Flourishing and full of ioy, there
shall neither Lion nor noysome beast
come neare it, chap. 32. 2. 8. The weake
shall be made strong, chap. 35. 4. The
blinde shall see. The deafe shall heare,

chap. 35. 3. The lame shall leape. The dumbe shall speake, chap. 53. 9.

Qu. Who doth Isaiah prophesie should prepare the way of Christ?

An. Iohn Baptist, chap. 40. 3.

Qu. Where should he proclaim his message?

An. In the wildernesse.

Qu. What should his direction be?

An. To haue all lets remoued, chapter 40. 4.

Qu. May the essence of God be comprehended vnder any forme?

An. No, no more then the waters can be held in a mans fist: heauen measured with a span: the dust of the earth numbred: or the mountaines weighed, chapter 40. 12.

Qu. What is the earth in his sight?

An. As a little dust.

Quest. What the Nations of the earth?

An. As a droppe of water, or as grasse-hoppers, chapter, 40. 15. 22.

Qu. But what are they whom the Lord exalteth?

An. As a threshing instrument, able to bruis mountaines to powder, or as a whirlwind, to scatter hills like chaffe, chapter 41. 15. 16.

Qu.

Qu. How doth Isaiah teach the people to abhorre Idolatry?

An. By describing vnto them the power of God, and the weakenesse of Idols, chap. 41. 22. 23.

Qu. Declare the difference.

*An. God is a liuing essence:
Idols dead mettall.*

God is without beginning:

Idols are made with mens hands.

God can doe all things:

Idols nothing.

God knoweth all things:

Idols nothing.

Qu. What comfort haue the faithfull in distresse?

An. To thinke they haue a God that is able, willing, and hath promised to deliuer them, chap. 43.

Chapter 45. to 55.

Question.

B*Y whom did God promise deliuerance to his people from the captiuitie of Babilon?*

An. By Cyrus King of Persia.

Q. 1. What was Cyrus?

An. An heathen Prince.

Qu. Did he not know God?

Isaiah.

An. Yes, by a certaine particular knowledge of his power, but not to worship him aright, chap. 45. 1. 4.

Qu. How many yeeres did Isaiah prophesse of this deliuerance before it came to passe?

An. An hundred yeeres.

Qu. Why did God choose a heathen Prince to deliuer his people?

An. The more to expresse his loue and power, for the vnlikelier the means was, the greater cause had the Israelites to glorifie him.

Qu. Were not the Babilonians Gods Instruments for the punishing of his people?

An. Yes.

Qu. Why then is he so much offended with them for doing it?

An. Because in executing his iudgements they shewed no mercy, and waxed proud by his victory, chapter 47. 6. 7.

Qu. What is the cause of Israels captiuitie?

An. Their transgressions.

Qu. What is the cause of their deliuerance?

An. The couenant of Gods mercy, chap. 50. 1.

Qu.

Qu. Of what continuance is Gods mercie?

An. For euer: the heauens shall vanish like smoake, and the earth waxe olde like a garment, but the saluation of the Lord shall not bee abolished, chap. 51.6.

Qu. Of what continuance are his iudgements?

An. But for a time: Can a woman forget the childe of her wombe? if she could, yet the Lord will not forget his, chap. 49.15. & chap 51.22. chap. 54.8.

Qu. To whom then must the afflicted flye?

An. To God.

Qu. How will he establish them?

An. In glory: their foundation shall be of precious stones, chap. 54.11. In peace: they shall be farre from oppression, chap. 54.14. In strength: whosoever shall gather himselte against them shall fall, chap. 54.15.

Chapter 55. to 61.

Question.

For what doth God offer these blessings vnto vs?

K 3.

An.

Isaiah.

An. Neither for gold nor siluer, but freely, as the Prophet saith : Come, buy water, wine and milke, without siluer, and without money, chap. 55.1.

Qu. What is meant by water, wine, and milke?

An. All things necessary to a spirituall life, as they are necessary to this corporall life.

Qu. What is the recompence God requireth?

An. Obedience, to execute Iustice, the benefit whereof returnes vnto man, chap. 56.1.

Qu. How are our vertues acceptable?

An. If they be without hypocrisie.

Qu. How doe Hypocrites fast?

An. In punishing the body, and putting on sacke-cloth, notwithstanding that their hearts are full of malice, chap. 58.4.5.

Qu. How doe the faithfull fast?

An. In breaking the bonds of wickednesse ; in feeding the hungry, visiting the captiue, and clothing the naked, chap. 58.6.7.

Qu. What brings vs to the knowledge of these things?

An. The preaching of the word.

Qu.

Qu. What kinde of men must Preachers be?

An. In voyce, Trumpets; in care, Watch-men, to crie aloud and continually, chap. 58. 1. chap. 62. 6.

Chapter 65.

Question.

BECAUSE the Iewes had such Preachers amongst them continually, and yet fell from the Lord, what was their punishment?

An. They were reiected, chap. 65.

12.

Qu. Who were chosen in their stead?

An. The Gentiles, chap. 65. 1.

Qu. What are they?

An. All nations but the Iewes.

Qu. But this his mercy extends to all?

An. Yea, and his Maiefty beyond all.

Qu. How proves y^e that?

An. Because when the Iewes would haue built him a house, he forbad them, chap. 66. 1.

Qu. What was the reason?

An. He filled heauen and earth with his glory, and therefore cannot be included in a Temple of stone.

I E R E M Y.

Chapter 1. to 10.

Question.

WHere was Jeremy borne?

Ans. In Anathoth, a Citie within three miles of Ierusalem.

Qu. Whose sonne was he?

An. The sonne of Hilkiah.

Qu. When began he to prophesie?

An. In the thirteenth yeere of Iosiah King of Iuda.

Qu. How long did he prophesie?

An. Till the captiuitie in Babylon, and somewhat after.

Qu. How many yeeres was that?

An. About forty yeeres.

Qu. When was hee sanctified to this Office?

An. Euen from his mothers wombe, chap. 1. 5.

Qu. What did he after he was called?

An. Proclaime the will of him that sent him, without feare, chap. 1. 17.

Qu. What doe we learne by that?

Ans. Ministers must not intrude them-

themselves into the Church before they are called: and when they are called they must foreflow no time, nor be dismayed for any danger.

Qu. *What is the first sinne Ieremy reproveth?*

An. Idolatry.

Qu. *In what words?*

An. My people haue forsaken mee the fountaine of liuing waters, to digge them pits, yea, broken pits that can hold no water, chap. 2. 13.

Qu. *After this sinne what is required of them?*

An. Repentance.

Qu. *Vpon repentance what is promised?*

An. Mercy, chap 3. 12.

Qu. *In their repentance what did they?*

An. Turne vnto the Lord.

Q. *How ought we to turne to the Lord?*

An. With our whole hearts.

Qu. *If we doe not so, what doe we incurre?*

An. His wrath for counterfaiting.

Qu. *What is Gods wrath like?*

An. A consuming fire, chap. 4. 4.

Qu. *What is his mercy like?*

An. The waters of Siloah.

Qu. *Wherein did God shew his iustice vpon Israel?*

Jeremy.

Answ. In deliuering them into the hands of their enemies.

Qu. *Wherein his mercy?*

An. In sauing some (for saith hee, I will not make a full end of you) to continue his Church, chap.5.18.

Qu. *Were the people so full of wickednesse, that the Lord was so much incens'd against them?*

An. Yes, they did cast out malice and crueltie, as the fountaine doth her waters, chap.6.7.

Qu. *Was there no estate cleere?*

An. No, neither Prince, Priest, nor people.

Qu. *What was their generall sinne?*

An. Couetousnesse, chap.6.13.

Quest. *What were their particular sinnes?*

An. The Prince did not execute Iustice, chap.5.28. The Priests did flatter the people in their sins, crying, peace, peace, when there was no peace, chap.6.14. The people were of vncircumcised eares, and tooke delight rather in vaine things then profitable doctrine, chap.6.10.

Qu. *All this considered, they could not but see their owne destruction.*

An. They did.

Qu.

Qu. And how did they thinke to escape?

An. By flying to the Temple, where God hath promised for euer to be present.

Qu. But how did God answer them?

An. In these words: Will you steale, murther, and commit adulterie, and sweare falsely, and burne incense to Baal, and thinke to be deliuered by standing before me in the Temple? No, I haue required Obedience and not Sacrifice, chapter 7. 10. 22. 23.

Qu. In what manner did Ieremy prophesie their destruction?

An. By the entering of the *Assyrians* (a mighty nation) into the Land.

Qu. Rehearse the Prophets words.

An. Loe, house of Israell, I will bring a Nation vpon thee from farre, whose quiuer is a Sepulcher, and they shall cate thine haruest, and thy bread, they shall deuoure thy sons and daughters: they shall eat vp thy sheepe and thy bullocks, they shall spoile thy vines and thy fig-trees, and they shall destroy with the sword the fenced Cities, chapter 5. 15. 16 17.

Qu. Did they not repent?

Ans. No: but prouoked Gods wrath

Jeremy.

wrath by other sinnes.

Qu. What were they?

An. Lying, chap. 9. 3. Deceit, chap. 9. 4. and dissimulation, chap. 9. 8.

Qu. I am sure, though they could not see their owne danger, yet Ieremy did (as all true Ministers should) relent at their hardnesse of heart.

An. Yes, and wisht his eyes were a fountaine of teares, chap. 9. 1.

Qu. How came that hardnesse of heart in them?

An. They did glory in their misdeeds.

Qu. What ought a man to glory in?

An. Neither in wisdom, strength, nor riches, chap. 9. 23.

Qu. In what then?

An. Let him that glorieth, glory in this, that hee knoweth the will of the Lord, for hee it is that sheweth mercy, iudgement, and righteousness on the earth, chap. 9. 34.

Chapter 10. to 21.

Question.

TO whom onely belongeth dominion?

Ans. To the Lord, mighty in power,

power, and King of nations, chap. 10. 7.

Qu. *What were the Israelites then in leaving him to cleave to Idols?*

An. Sots and fooles, chap. 10. 8.

Qu. *Why?*

An. Because they left the truth, to imbrace the workes of error.

Qu. *What was the workes of error?*

An. Making of Images, chapter 10. 15.

Qu. *Whence were they infected with this infection?*

An. From the heathen.

Qu. *What other errors had the heathen?*

An. Diuinations by Starres, and Soothsaying.

Qu. *Is it not lawfull to feare the coniunctions of Starres and Planets?*

An. No.

Qu. *Your reason,*

Answ. Because the Lord in these words hath forbidden it: Be not afraid of the Signes of heauen, though the Heathen bee afraid of such, chapter 10. 2.

Qu. *As long as wee abide in sinne, will the Lord heare our prayers?*

An. No, nor any that pray for vs, chap. 11. 14.

Jeremy.

Qu. How odious is sinne?

An. So odious, that the Land where. in sinners liue, shall mourne, the hearbs of the field, wither; and the beasts, and fowles of the aire be consumed, chapter 12.4.

Qu. By what Parable did Ieremy prefigure the destruction of the Iewes?

An. By the Parable of the Linnen girdle, which he hid in the rocke, and after certaine dayes comming to take it vp, he found it was rotten, and fit for no vse.

Qu. Rehearse the meaning.

An. That as the girdle cleaueth to the loynes, so had the Lord tyed the house of Israell vnto him, but since they had forsaken him (like the girdle) they should rot and be cast off, as fit for no vse, chapter 13.10.11.

Qu. How hard is it for an euill man to doe well?

An. As hard as to change the Black-moores skinne, or the Leopards spots, chapter 13.23.

Qu. Which are the foure plagues God vsually punished sinne withall?

An. Pestilence, famine, sword, and fire.

Qu. How doe the wicked people reward him

him that tels them of their finnes?

An. With curses, as the Iewes did Jeremy, chap. 15. 10.

Qu. But what doth the Lord for them?

An. In time of his vengeance fauours them, and suffers the other to perish.

Qu. Fell it out so with Jeremy?

An. Yes: for when the Iewes were led away captiue, the enemy gaue Jeremy choyse to liue in his Countrey, or goe whither hee would, chapter 39. 11. 12.

Qu. With what penne doth the Devil write iniquitie in the hearts of the obstinate?

An. With an yron penne.

Qu. What is signified thereby?

An. That men accustomed to sinne can hardly be reclaimed, chapter 17. 1.

Quest. Will the Lord onely be trusted in?

An. Yes.

Qu. What is pronounced against them that make flesh their arme, that is, depend vpon men, and forget God?

An. A heauy curse, chap. 17. 5.

Qu. How many wayes did Jeremy suffer vnder the hands of the Iewes?

An.

Jeremy.

An. Three manner of wayes : first, they curst and spake euill of him : then they tooke counsell against his life : at last, they smote him and cast him into prison, chap. 15. 10. chap. 18. 18. chap. 20. 2.

Qu. What may we learne by these his afflictions?

An. That the true Ministers of God shall alwayes be subiect to the like.

Chapter 1. to 30.

Question.

What were the workes commanded the Iewes?

Answ. To execute iustice, chap. 22. 3. To deliuer the oppressed. To fauour the stranger. To helpe the fatherlesse and widdow. To doe no violence, nor shed bloud.

Qu. What were the workes they followed?

An. They builded houses with bribes: and chambers with extortion. They vsed their neighbours helpe, and paid him not his hire, chap. 22. 13.

Qu. What followed?

An.

An. Destruction without pittie,
chap. 12. 18.

Qu. In what manner?

An. They were led into Captiuitie,
their King slaine and left vnburied,
chap. 22. 19.

Qu. Who misled the King?

An. The false Prophets.

Qu. What was their reward?

An. Woe be vnto them that scatter
the sheep of my pasture, saith the Lord,
chap. 23. 1.

Qu. How did Ieremy prophesie a re-
dresse for this inconuenience?

An. By the comming of Christ, the
true Pastor.

Qu. In what words?

An. Behold (saith the Lord) I will
raise vnto David a righteous branch,
&c. In his dayes Iuda shal be saued, and
Israel dwell in safetie, chap. 23. 5. 6.

Qu. Here was a threatening and a pro-
mise, what is signified thereby?

An. That as Ieremy did, so the Mini-
sters of God must alwayes mixe com-
fort with their bitter doctrine.

Qu. When they threat, what is their
doctrine like?

An. A fire, or a hammer that brea-
keth stone, chap. 23. 29.

Qu.

Jeremy.

Qu. But when they promise, what is it like?

An. Comfortable waters, or precious balme.

Qu. How long lived the Israelites in bondage vnder the King of Babel?

An. Seauentie yceres, chap. 29. 10.

Chapter 30. 41.

Question.

After their denounced seruitude, how doth Ieremy comfort the Iewes?

An. First, with their returne againe to their country, chap. 30. 1. Secondly, with the destruction of their enemies, chap. 30. 16. Thirdly, with ioy, plenty, and peace, chap. 31. 12. 28.

Qu. What assurance doth Ieremy giue of Gods promises?

An. As sure as he is God of heauen and earth, and giueth the Sunne to rule the day, and the Moone the night, cha. 33. 20.

Qu. How doth God oftentimes cheske the lewd life of Christians?

An. By their better life, which are no Christians.

Qu. Your prooffe?

An.

An. It may appeare by the example of the sonnes of *Ionadab*, chapter 35.8.

Qu. *What did they?*

An. Their Father gaue them a commandement, and it was kept the space of three hundred yeeres.

Qu. *What was the Commandement?*

An. That none of that stocke or familie should drinke wine.

Qu. *Of what descent were the sonnes of Ionadab?*

An. No Israélite, though more zealous in the seruice of God then they.

Qu. *What inferres this example?*

An. That if they thought it a disparagement to breake the vowe made vnto a earthly Father, how much more shamefull should it be for Christians to forget their promise made to the Father of Heauen? They kept their vow three hundred yeeres, but Christians (I feare) breake theirs euery houre.

Qu. *You said before that Ieremy was in prison.*

An. I did.

Qu. *Who did imprison him?*

An. King *Iehoiakim* first, and then *Zedekiah*.

Qu.

Jeremy.

Qu. When hee was in prison, did hee neglect his office?

An. No: for when hee could not speake to the Iewes, he sent to them.

Qu. Whom?

An. Baruch.

Qu. With what?

An. With a booke, contayning all the curses of God against the Iewes.

Qu. Who writ it?

An. Baruch, from the mouth of Ieremy, chap. 36. 4.

Qu. To whom did Baruch read it?

An. To the Prince, who told the King of it.

Qu. Which King?

An. Ichoiakim.

Qu. How did he accept it?

An. He burnt it, chap. 36. 23.

Qu. What did Ieremy then?

An. He wrote another booke, chap. 36. 32.

Qu. What learne we by that?

Answ. Though the wicked would quite deface the Word, yet God will haue it still preserued.

Qu. What was the message of the Lord that Ieremy declared to Zedekiah, afterward King?

An. That hee should yeeld himselfe
to

to Nabuchadnezzar, and the city should
be saued.

Qu. Did Zedekiah regard his coun-
saile?

An. Hee heard it, but did not per-
forme it.

Qu. What was the hinderance?

An. His Princes that perswaded
him to the contrary.

Qu. What did the Princes to Ieremy?

An. Put him in a dungeon.

Qu. Who wrought his deliuerance?

An. Ebedmelech a Moore, and one of
the Kings Eunuches, chap. 33. 11.

Qu. What learne you by that?

An. That more Faith sometime is
found in a stranger, then in a mans
owne countrey-man.

Qu. What became of Zedekiah for dis-
obeying Ieremy?

An. His eyes were put out, and his
sonnes slaine before his face, chapter
36. 7.

Qu. How went it with Ieremy?

An. He found fauour (as the Lord
before had promised) with Nebuzara-
dan the chiefe Captaine, who gaue him
libertie and reward, chap. 40.

Question.

Whom did Nabuchadnezzar make his substitute over the Iewes in Palestine?

An. Gedaliah the sonne of Abikam.

Qu. Who slew Gedaliah?

An. Ishmael the sonne of Nethania.

Qu. Why?

An. In enuy of his gouernement.

Qu. What did the people afterward?

An. Went vnder Iohanan into Ægipt.

Qu. Had not Ieremy forbidden them so to doe?

An. Yes, but they obeyed not.

Qu. Wherefore did they not obey?

*An. They feared warre and famine,
chap. 42. 14.*

Qu. What followed their disobedience?

*An. They were destroyed from the
least to the most.*

Quest. By whom?

*Answ. By King Nabuchadnezzar,
that came against Ægipt, so that what
they feared in their owne countrey
(famine and warre) fell vnto them in
another.*

Qu.

Qu. Who destroyed the Kingdome of Babel?

An. Cyrus.

Qu. Who moved him thereunto?

An. The Spirit of God.

Qu. For what cause?

Answ. Because they gloried in the spoyle of Israell, and said, we offend not, because they haue sinned against the Lord, the hope of their Fathers, chapter 50.7.11.

Quest. What was Nabuchadnezzar called?

An. The hammer of the world.

Qu. Why?

An. Because he had smitten downe all the Princes and people of the world, chapter 51.23.

The Lamentations of J E R E M Y.

Question.

O*F whom may we learne true and Chri-
stian-like compassion?*

An. Of the Prophet Jeremy.

Qu. Wherein?

An.

The Lamentations.

An. In lamenting for his Countrey-men the Iewes, notwithstanding they had reuiled him; beaten him, imprisoned him, and sought his death, and all for his loue and good will towards them.

Qu. *Wherein consisted his loue?*

An. In daily admonishing them of their sinne, that they might repent, and shewing them aforehand, what plagues would follow if they repented not.

Qu. *What was it he did lament them for?*

An. Their subuerfion and overthrow.

Qu. *By whom was their overthrow contriued?*

An. By the Babilonians their cruell enemies.

Qu. *In what manner?*

An. First, they were besieged: then suffered famine, insomuch as they died in their streets, and the mothers deuoured their owne children, chapter 1.11. chapter 2.12. Of Princes they became tributaries, chapter 1.1. Their ioy was turned to teares, chap. 1.2. Their freedom to captiuitie, verse 3. Their gorgeous buildings to a deformed heape, verse 6. Their friends forsooke them, verse 2.

verse 2. Their enemies laught at them,
verse 7. Their valiant men were trod-
den downe. Their young men slaine.
Their Virgins defloured, verse 15. And
(which was the grieve of all griefes)
their God had forsaken them: for
when they stretched out their hands
there was none to comfort them, chap.
1.16.17.

Qu. What may their example serue for?

An. To admonish all Cities of the
world, be they neuer so famous, neuer
so rich, neuer so mighty, to beware
how they prouoke Gods wrath against
them through their intollerable impie-
tie.

*Qu. What were their most intollerable
sinnes?*

An. Their despising the counsell of
the Prophets: their reuolting from the
truth to embrace falshood and vanitie,
and their abusing the long sufferance of
the Lord.

*Qu. Did the Lord fore-warne them of
this desolation?*

An. Yes, many hundred yeeres be-
fore it came, euen from the time of
Moses, and so from age to age, vntill the
very houre of their captiuitie, as ap-
peares, Deut.28.64.65.66.

L

Qu.

Ezekiell.

Qu. In this extremitie what refuge doth the Prophet shew them?

An. The holy mount of the God of mercy.

Qu. How must they reach vnto that Mount?

An. With the armes of Repentance and Patience: with repentance in confessing their sinnes, and being sorry for the same: and with patience, in humbly attending the houre of their deliverance.

Qu. Was this all the Prophet did for them?

Answ. No, like a holy and vertuous Pastour, he ioyned in feruent prayer with them, that it would please the Lord to shorten their dayes of wretchednesse, chap. 5.

E Z E K I E L L.

Chapter 1. to 10.

Question.

B*y whom was Ezekiell called to prophesie?*

An. By God.

Qu. Where?

An

An. In Caldea.

Qu. At what time?

An. When Iehoiakim King of Iuda, his mother, and many other liued in captiuitie vnder Nabuchadnezzar, chap. 1.2.3.

Qu. To what end?

An. To assure them though they had yeelded themselues Prisoners to the King of Babilon, and had liued in seruitude to him five yeeres, yet the Lord would remember his promise, and bring them home againe.

Qu. Did they distrust in him?

An. Yes, and began to murmur.

Quest. And the Lord inspired Ezekiel to speake vnto them for their comfort, chap. 22.

An. True.

Qu. What gather we from hence?

An. Gods great mercy, and their weakenesse of Faith.

Qu. Did not Ezekiel prophesie before?

An. Yes, and by the counsaile of him and Ieremy, Iehoiakin did voluntarily submit to the King of Babel: and therefore to excuse the Prophet, God giues him a new gift of Prophecie.

Qu. After what sort?

Ezekiell.

Ans. A hand appeares, and deliue^rs him a Booke.

Qu. *What was written in this Booke?*

An. Woe and lamentation, chapter

3.10.

Qu. *What was he bid to doe with the Booke?*

A. Eate it: that is, imprint the words thereof in his heart.

Qu. *Are none fit to be Gods messengers but such as receive his Word into their hearts?*

An. No, and meditate thereon, which is called an eating.

Qu. *How was the taste of it in Ezekiels mouth?*

Ans. As sweet as hony, chapter

3.3.

Qu. *Did the people regard his message?*

An. As they doe nowadayes Gods Preachers, very slightly.

Qu. *Was he discomforted thereby?*

An. No: God imboldned him, and gaue him a fore-head as hard as Adamant to out-face their rebellion, chapt.

3.9.

Qu. *What if he had beene discouraged and giuen way to their sinne?*

An. Then the people dying in their sinnes,

sinnes, their bloud should haue beene required at his hands, chap. 4. 18.

Qu. Who may take heed by this Lesson?

Ans. All dumbe, idle, and illiterate Ministers.

Qu. But be teaching them, and they not repenting, how then?

Ans. Their bloud should bee vpon their owne heads, chap. 3. 18. 19.

Qu. How did Ezekiel prophesie the destruction of Ierusalem?

Ans. By the parable of his haire, the one part whereof he would burne, the other cut with a sword, and scatter the third in the winde, chap. 5. 2.

Qu. What did this signifie?

Ans. That one part of the people should die through famine, the second be slaine, and the third led into captiuitie, chap. 5. 12.

Qu. This all this while is threatning; how doth the Prophet comfort them?

Ans. By shewing that a remnant should be saued, and they should be displeased for their sinnes, and finde mercie, chap. 6. 8.

Qu. How did God deliuer that remnant in time of vengeance?

Ans. By setting a marke vpon them,
L 3 whereby

Ezekiell.

whereby they were knowne, as hee doth vpon all his Elect, chap. 9. 6.

Qu. Rehearse the Prophets words of their deliuerance.

An. As sure as I liue (saith the Lord) I will bring you from the people, and will gather you out of the Countreyes, wherein you are scattered with a mightie hand, & with a stretched-out arme, and in my wrath powred out, chapter 20. 33. 34.

Chapter 10. to 20.

Question.

After Iehoiakin and the rest were led into captiuitie, those that remained still in Iudea, how did they liue?

An. Like Murderers and Idolaters, chap. 11. 6.

Qu. Who misted them?

An. Lazaniah the sonne of Zur, and Pelatiah the sonne of Benaiah.

Qu. What did they boast of?

An. That God had vtterly forsaken those that were in captiuitie, and giuen the Land vnto them in possession, cha. 11. 15.

Qu.

Qu. How was that reproach punished?

Answ. Pelatiah one of their chiefe Princes was stricke with sodaine death, chap. 11. 13.

Qu. What may wee learne by that example?

Answ. That it is dangerous to mis-iudge of Gods secret iudgements.

Qu. What doth Ezekiell say against false Prophets?

An. That they should be consumed in the midst of their vanities, chapter 13. 14.

Qu. How did the false Prophets seduce the people?

An. By sowing pillowes vnder their elbowes, and couering their heads with vailles.

Qu. What is the meaning of that?

An. They flattered them with securitie, and blinded their eyes with false delusions, chap 13. 18.

Qu. Why doth God send false Prophets and vnlearned Preachers amongst his people?

An. For their ingratitude, because they doe not hearken to the true Prophets and Preachers, when they haue them : a fault to bee much feared in England at this time.

Exekiell.

Qu. In the time of Gods wrath, may the wicked presume of safetie for being in company with the godly?

An. No.

Qu. Your proefe?

An. If (saith the Lord, by Iudæa) I send my sword through this Land, and say vnto it, destroy both man and beast in it, though Noah, Daniell, and Iob, were in the midst of it, they should deliuer neyther sonne nor daughter, but their owne soules by their righteousnessse, chapter 14. 17. 18.

Qu. How doth God (oftentimes) punish vs for sinne?

An. Euen by the same meanes, by which we made our selues to sinne, as violence with violence, lust with lust, and as he did with the Israelites, which caused the Ægyptians, Assyrians and Caldeans to punish them for Idolatry, amongst whom they had learned Idolatry, chapter 16. 37. 39.

Qu. Will God punish one for the sinne of another?

An. No, euery soule that sinneth shall suffer; the sonne shall not beare the iniquitie of the father, neyther shall the father beare the iniquitie of the sonne, but the righteousnessse of the righteous shall

shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe, chap. 18. 20.

Qu. How is it said then that God will punish the sinnes of the Fathers vpon the children to the third & fourth generation?

An. That is meant, if the children continue in the sinnes of their fathers, but otherwise not.

Qu. If the righteous man become wicked, what is his reward?

An. Condemnation.

Qu. If the wicked man forsake his wickednesse, and live vprightly, what is his reward?

An. Forgiuenesse, chap. 18. 26. 27.

Chapter 20. to 37.

Question.

What sinnes besides Idolatry hastened the destruction of Ierusalem?

An. Murdering of the Prophets: oppressing the stranger: neglecting the fatherlesse and widdow: prophaning the Sabbaoth: sowing of dissention: committing of incest: taking of bribes: vsurie and extortion, chap. 22. 4. 7. 8. 9. 10. 11. 12.

Ezekiell.

Qu. Doe these sinnes line at this day?

An. Yea, in as ranke manner as they did then.

Qu. What is then to be feared?

An. Least we should be punished as they were.

Qu. You spake before of the parable of the hayre, whereby Ezekiell shewed the manner of Ieruselems ouerthrow, shew mee by how many Signes and Parables hee taught.

An. By fifteene, whereof one being past before, there remaines foureteene vnspoken of.

Qu. Rehearse them in order : what is the first?

An. The parable of the fixe men that came with swords, and one in white cloathing with penne and inke in his hand, chap. 6.

Qu. What doth that signifie?

An. The fierce souldiers that should enter Ierusalem : and by him in white, the mercy of the Lord to marke such as should be saued.

Qu. What is the second?

Ans. The vision of the man in white, that tooke burning coales from the Altar, and scattered them abroad, chapter 10.

Qu.

Qu. What doth that signifie?

An. The burning of the Citie of Ierusalem.

Qu. What is the third?

An. The Parable of *Ezekiels* carrying forth of his stufte out of the Citie by night, chap. 12.

Qu. What doth that signifie?

Answ. That euen so the Israelites should be led with their burdens into captiuitie.

Qu. What is the fourth?

An. Of eating bread with trembling, and drinking water with trouble, chap. 12.

Qu. What is signified by that?

An. The torment of minde and affliction of body that should accompany the Israelites.

Qu. What is the fift?

An. Setting vp a wall, and dawbing it with vntempered morter, chap. 13.

Qu. What doth that signifie?

An. The false doctrine of the Prophets, when one did tell a lye, another would maintaine it.

Qu. What is the sixt?

An. The Parable of the Vine without fruit, chap. 15.

Qu. What doth that signifie?

An.

Ezekiell.

An. That if Ierusalem, which wa the congregation that God had taught, did not bring forth fruit of good liuing according to his doctrine, like the barren Vine, it should be throwne into the fire.

Qu. *What is the seauenth?*

An. The two Eagles, chap. 17.

Qu. *What doth that signifie?*

An. The two Kings of Ægypt and Babilon, ordained for the scourges of Ierusalem.

Qu. *What is the eight?*

An. The Parable of the Lyon and Lyons whelpes, that were giuen to rauin and deuoure, and at the last were taken in trayles, chap. 19.

Qu. *What doth that signifie?*

An. By the Lyon is signified *Iehoa-
chaz*, and by the whelpes his two sons, *Iehoiakim* and *Iehoiakin*, which deuoured the bloud of the Prophets, and at the last were all three taken in the snares of the Kings of Ægypt and Babylon.

Qu. *What is the ninth?*

An. The Parable of the Forrest consumed with fire.

Qu. *What doth that signifie?*

An. Ierusalem compared to a Forrest should

should be consumed with fire, chap. 20.

Qu. What is the tenth?

An. The Parable of the two Sisters, *Aholah*, and *Aholiab*, which were proud, lasciuious and incontinent.

Qu. What doth that signifie?

An. The two Kingdomes of Iuda and Israell, which became Idolaters both, and therefore are compared to vnchast women, that forsake their husbands to follow strangers, chap. 23.

Qu. What is the eleauenth?

An. The Parable of the bad Shepherds, that fed and cloathed themselues of their flockes, yet neglected the care of them, suffering them to be scattered and deuoured.

Qu. What doth that signifie?

An. Carelesse Magistrates, that being set to rule and gouerne the people (so they may liue at ease) care not what becomes of their charge, but vse them with all tyranny and cruelty, chap. 34.

Qu. What is pronounced against such Magistrates?

An. The Lord will rise vp against them, and require the bloud of the people at their hands.

Qu. What is the twelfth?

An. That the field of dead bones, where

Ezekiell.

Whereunto *Ezekiell* was brought by the spirit of God.

Qu. What doth that signifie ?

An. That as God (in the sight of *Ezekiell*) did gather the dead bones together, cloathed them with sinewes and flesh, and breathed life into them, raising them in the perfect shape of men as they had liued before: so sure it was, and much more certaine, that hee was able to bring backe his children from captiuitie.

Qu. Of what is that a signe vnto vs else ?

An. Of the resurrection of our bodies after death.

Qu. What is the thirteenth ?

An. The Parable of the seething pot, wherein were diuers ioynts which were taken out by piece-meale, and the pot left empty to melt vpon the coales.

Qu. What doth that signifie ?

An. The hote vengeance of God against Ierusalem; the destroying of the people by little and little, and the trying of the remnant like mettall in the fire.

Qu. What is the fourteenth ?

An. The Parable of the death of *Ezekiels* wife.

Qu.

Qu. *What doth that signifie?*

An. That as God tooke from him her that was the pleasure of his eyes : so would hee pollute his Sanctuary that was the pride and pleasure of the Israelites, chap. 24.

Qu. *Against what strange Nations did Ezekiel prophesie?*

An. Against the Ammonites, Moabites, Idumeans, Philistines, Tyre, Zidon, Egyptians, Assyrians, Gog, and Magog, and in them against all the enemies of Gods Church.

Quest. *What did Ezekiel prophesie against these people?*

An. Destruction.

Qu. *Why?*

An. Because they reioyced at the misery of his people, and were as pricking thornes in the houle of Israel.

Qu. *How should they be destroyed?*

An. In the same manner that they had destroyed the Iewes, and with more crueltie.

Qu. *By whom?*

An. By the Babilonians.

Qu. *Of what comfort did Ezekiel prophesie beside the returne of the Iewes?*

An. Of the comming of Christ the true shepherd, that should giue his life

Ezekiell.

life for his sheepe, chapter 34.23.

Qu. That, and all other blessings of God, why are they bestowed vpon vs?

A. Not for our deserts, but through the mercy of God, chap. 36.22.

Chapter 37. to 46.

Question.

What doth Ezekiel prophesie of in these last Chapters?

An. Of the reedifying of the Citie and Temple of God, of the seruice and orderly gouernement that should bee amongst them, as had beene before.

Qu. What is meant by the waters that Ezekiel saw issue from the Temple?

An. The graces that should be bestowed vpon the Church vnder the Kingdome of Christ, chap. 37.1.

Qu. What is meant by the rising of the waters?

An. That Gods graces should increase, not decrease, chap. 37.5.

Qu. What by the multitude of trees that stood on the one side and on the other of the waters? chap. 37.

An. The multitude of those that should be refreshed by the doctrine of Christ.

Qu.

Qu. *What by the meeting of these several waters in one Sea?*

An. That all the world should be refreshed with the Gospell, and be as it were one Temple to the Lord.

Qu. *What is meant by the wholesomenesse of the water?*

An. The puritie and wholesomenesse of the doctrine of the true Church.

Qu. *What by the Fishers?*

An. Gods Preachers.

Qu. *What by the multitude of fishes?*

An. The great number of hearers.

Qu. *What by the marshes and merie places?*

An. The wicked and reprobate.

Qu. *What by the fruitfulnessse of the trees that grew on each side?*

An. The prosperitie of the faithfull.

DANIELL.

Chapter 1. to 4.

Question.

VV *hen was Daniell called?*

Ans. In the time that
Ezekiell liued, and when the
Iewes

Jewes were captiues in Babylon.

Qu. *Who was the King of Babylon?*

An. Nabuchadnezzar.

Qu. *Beside the people what did Nabuchadnezzar bring with him from Ierusalem?* chap. 1. 2.

An. The vessels of the Temple of the Lord.

Qu. *What did he with them?*

An. Placed them in the Temple of his God, chap. 1. 2.

Qu. *How did Nabuchadnezzar dispose of the Jewes?*

An. Hee commanded Ashpenaz the master of his Eunuches to cull out of the Hebrew sons, certaine that might be trained vp to serue him, chap. 1. 3.

Qu. *What kinde of persons should those Sonnes be?*

An. Such as were noble, witty, and of comely stature.

Qu. *What should bee done vnto those young Gentlemen?*

An. They should be instructed in the language and customes of the Caldeans, chap. 1. 4.

Qu. *To what purpose?*

An. That they might so forget their owne country and their countries Religion.

Qu.

Qu. How long should they be trained on this fashion?

An. Three yeeres, chap. 15.

Qu. What allowance should they haue?

An. Meat and drinke from the kings table, chap. 15.

Quest. Who were the chiefe amongst them?

An. Daniel, Sidrach, Misach, and Abednago.

Qu. How did these like of the Kings allowance?

An. They would not eate of it.

Qu. Why?

An. Because they would not be defiled with the portion of the kings meat which was giuen them, to make them forget their accustomed sobrietie, cha. 1.8.

Qu. What did the chiefe of the Eunuches then?

An. Was afraid that they would not looke so well as the rest of their brethren, and so the King would be incensed, chap. 1.10.

Qu. But what did Daniel?

An. Intreated their Gouvernour to trye them tenne dayes with Pulse and water, and if at the tenne dayes end they looked not so well as their other fellowes,

Daniell.

fellowes, he should deale wvith them as he thought good, chap. 1. 13.

Qu. Did their governour giue consent?

An. Yes.

Qu. And how were they at ten dayes end?

An. They were in better liking then all the rest that did eate of the portion of the Kings meat, chap. 1. 15.

Qu. What may we learne by that?

An. That with the blessing of God, the poore mans dish is as cherishing as the rich gluttons delicates.

Qu. What gifts did God bestow vpon these foure children?

An. The gifts of knowledge and vnderstanding.

Qu. Besides these, what gaue hee to Daniel?

An. The gift of Prophecie, and to interpret dreames and visions, chapter 1. 17.

Qu. When they were brought before the King, how did he like of them?

An. He found them wiser then all his Enchanters and Astrologers, cha. 1. 20.

Qu. What did the King then?

An. Dreamed a dreame, which hee could not remember, chap. 2. 1.

Qu. Of whom did he aske counsell?

An.

Ans. Of his Inchanters, chap. 2. 2.

Qu. Did they tell him what was his dreame?

An. No, they could not, chap. 2. 10.

Qu. How did the King take it?

An. He commanded, not onely they but all the wise-men of Babell should be put to death, of which number was Daniel, Sydrach, Misach and Abednago, chap. 2. 12.

Qu. How did they escape?

An. Daniel intreated respite of the King, & he would tell him his dreame, and the interpretation thereof.

Qu. Did the King giue him respite?

An. He did, chap. 2. 16.

Qu. Whither went Daniel then?

An. To his other brothers, cha. 2. 17.

Qu. What to doe?

An. To haue them ioyned in prayer with him to their God, that it would please him to reueale this mysterie vnto him, chap. 2. 18.

Qu. What successe had they in their prayer?

An. God shewed Daniel the dreame and the interpretation thereof, ch. 2. 19.

Qu. Went he presently to the King?

An. No: he gaue God thanks first, and prayesd his holy name, chap. 2. 19.

Qu.

Daniel.

Qu. What was the dreame?

An. An Image, the head whereof was gold, the brest and armes siluer, the belly and thighes brasie, the legges yron, the feet, part yron, part clay.

Qu. How long did it seeme to stand before the presence of the King?

An. Till a stone cut without hands, smote it in pieces, and scattered it like the chaffe of summer flowers.

Qu. What became of the stone?

An. It turned to a great mountaine, and filled the whole earth, chap. 2. 31. to 35.

Qu. What was Daniels interpretation of the dreame?

An. By gold, siluer, brasie and yron, were meant the foure Monarchies of the world.

Qu. Which was likened to gold?

An. The Babilonians.

Qu. Which to siluer?

An. The Persians.

Qu. Which to brasie?

An. The Macedonians.

Qu. Which to yron and clay?

An. The Romanes : and as these mettals did excell one another in goodnesse, so should also the foure Ages : growing still worse and worse, till the

the comming of Christ.

Qu. What is meant by the Stone?

An. The kingdome of Christ, that should come at the end of these: which should ouerthrow the last, and remaine when all the rest were extinct.

Qu. How did the King reward Daniel for the interpreting his dreame?

An. Made him a great man, a chiefe ruler ouer the Prouince of Babell.

Qu. In this prosperitie did Daniell forget his brethren?

An. No: hee made request to the King for them, and he aduanced them likewise to great offices.

Qu. In what place?

An. In the Prouince of Babell, but Daniell sate as chiefe Iudge in the Kings gate, chap. 2. 49.

Qu. What befell afterward?

An. The King set vp an Image, and commanded it to be worshipped.

Qu. Where did he set it vp?

An. In the plaine of Dura.

Qu. What was the penalty of them that did not bow to this Image?

An. To be burnt in a fiery Furnace.

Qu. To what end did the King ordaine this Ceremony?

An. Because he feared, the Iewes (by their

Daniell.

the Religion) would haue altered the state of his common-wealth, and therefore he meant to bring all to one kind of Religion.

Qu. Who did refuse to worship the Image?

An. Sidrach, Misach, and Abednago

Qu. How were they dealt withall?

An. Accused and brought before the King.

Qu. Why brought they not Daniell as well as them?

An. It seemed they were afraid to accuse him, by reason of his great fauour and authoritie with the King.

Qu. What did the King to Sydrach, Misach and Abednago?

An. Threatned them first, but when they would not yeeld, he commanded them to be bound and cast into the burning furnace.

Qu. Were they destroyed by the fire?

An. No: their God in whom they trusted, sent an Angell vnto them, that preserued them, and burnt the Kings Officers, chap. 3.

Qu. What did this to the King?

An. Astonisht him, so that he bad them come forth.

Quest. When they came forth, was any

any thing about them perish?

An. Not so much as an haire of their heads; nay, their garments retained not so much as any sent of the fire, ch.3.27.

Qu. Why was this miracle done?

An. As well to confirme the faith of his Seruants, as to make the King confesse the God of heauen to bee of power aboue his Idols.

Qu. Did the King make any such confession?

An. Yes, and ordayned a Law, that whosoever blasphemed the God of Sydrach, Misach, and Abednago, should be torne in pieces, chap.3.29.

Chapter 4. to 8.

Question.

How oft did the King dreame?

An. Twise.

Qu. What was his latter dreame?

An. A tree in the midst of the earth, tall and spreading, so that the fowles of the ayre did build in it : the beasts of the field were couered with the shadow, and all flesh fed of the fruit thereof. Then he beheld a Watch-man, and an Angell descending from heauen;
M that

Daniell.

that said, cut downe the tree, breake his branches, shake off his leaues, and scatter his fruit, that the beasts may flie from vnder it, and the birds from off the branches : Neuerthelesse, leaue the stumpe of his roote in the earth, and binde it with a band of yron amongst the grasse, and let it be wet with the dewe of heauen, and let his heart be changed from man to beast, and let his portion be amongst the beasts of the field, till seauen yeeres be past ouer him, chap. 4. 8. to 13.

Qu. What was Daniels Interpretation?

An. That the tree did represent the Kings person ; the height, bredth, and fruitfulness thereof, his magnificence and pompe ; the cutting of it downe, his disposition to liue amongst the beasts of the field for seauen yeeres, till he did confesse the most High to beare rule ouer the Kingdomes of men, and to dispose of them according as hee pleaseth.

Qu. Why did God send this vision to the King?

An. To admonish him of his intolerable pride and blasphemie.

Qu. Was he converted at the interpretation thereof?

An.

An. No, but continued still in his pride, till God draue him from his Kingdome.

Qu. When was he restored?

An. At the end of seauen yeeres, when he confessed his sinne, and glorified God.

Qu. What became of him afterward?

An. His Kingdome was augmented, and he died in peace, chap. 4. 33.

Qu. Who succeeded him?

An. Euilmerodach, and then Balthazar.

Qu. What did Balthazar?

An. Made a feast to a thousand Princes, and dranke wine.

Qu. At what time?

An. Euen when Darius had besieged the Citie.

Qu. What plate haue he to drinke in?

An. The holy vessels of the Lord, which Nabuchadnezzar brought from Ierusalem.

Qu. Who dranke in them?

An. Hee, his Princes, Wiues, and Concubines.

Qu. Was God displeased therewith?

An. Yes.

Qu. How did he shew his displeasure?

A. By a hand writing vpon the wall.

Qu. What was the writing?

Daniell.

An. God hath numbred
thy Kingdome, and hath fi-
nished it.

Mene.

Thou art weighed in the
Ballance, and found too
light.

Tekel.

Thy Kingdome is diui-
ded to the Medes and Per-
sians.

Peres.

Qu. Who read it?

An. Daniell.

Qu. What was his reward?

Answ. A purple roabe, a chaine of
gold, and to be made the third Ruler in
the Kingdome, chap. 5.

Qu. How long lived Balthazzar after
this?

An. He was slaine that night.

Qu. Who succeeded him?

An. Darius.

Qu. How old was he when he took the
Kingdome?

An. Threescore and two yeeres old,
chap. 5. 31.

Qu. What favour found Daniel with
Darius?

An. Hee made him one of three that
commanded a hundred and twenty
gouvernours, which were set ouer the
whole Kingdome of Babilon, chap. 6. 2.

Qu.

Qu. How did his fellow Officers take it, that he being a stranger should be equall with them in authoritie?

An. Enuied him.

Qu. Was that all?

An. No: they laid a snare to entrap his life.

Qu. What was that?

An. They caused the King to make a decree and seale it, that whosoever did prefer any petition, eyther to God, or man, for thirty dayes (but to the King) should be cast into the Lyons denne.

Qu. How did they know this would entrap Daniel?

An. Because they knew that hee was religious, and thrice euery day vsed to pray vnto his God.

Qu. Did Daniel (for this Decree) re-
fraine from prayer?

An. No.

Qu. Why?

An. Because hee knew it was better to disobey man than God.

Qu. Where did his enemies espie him at prayer?

An. In the window of his house, which opened toward Ierusalem.

Qu. Did they straightway attach him?

An. No: they told the King first.

Daniell.

Qu. How did he take it?

A. He was much grieved for Daniell.

Qu. He might then haue pardoned him.

A. He could not because of the law.

Qu. How then?

An. Daniel was attached & throwne into the Lyons denne, and a stone put vpon the mouth of the caue.

Qu. Where was the King at that time?

An. In preſence, and ſealed the ſtone with his Signet, that the Law might be thoroughly executed.

Qu. What ſaid the King to Daniell when he was let downe?

An. He comforted him.

Qu. How?

An. In theſe words: Thy God whom thou alwayes ſerueſt, euen he will deliuer thee.

Qu. Whither went the King then?

An. To his Palace.

Qu. How did he reſt all night?

An. He could not ſleepe, cha. 6. 18.

Qu. What did he in the morning?

An. Roſe early & came to the caue.

Q. What ſaid he when he came thither?

An. Cryed aloud, and asked Daniell if his God had deliuered him.

Qu. What answered Daniell?

An. That God had ſent an Angell, and

and stopt the mouthes of the Lyons,
chap.6.22.

Qu. Was Daniell then taken vp?

An. Presently, and his accusers, their
wiues, and children, cast downe in his
stead.

Qu. How did the Lions vse them?

An. Tore them in pieces.

Qu. What did this miracle worke in
Darius?

An. Two things : great ioy, and a
publication of a decree.

Qu. What was the decree?

An. That all nations should trem-
ble and feare before the God of Daniel.

Qu. Which was the first vision that
Daniel had?

An. The vision of the foure beasts.

Qu. What is vnderstood by that?

An. The foure Monarchies before
spoken of.

Qu. Of the foure, which was the worst?

An. The Romane Monarchy.

Qu. Why?

An. Because in it sprang vp the most
persecuters of the Church of God,
chap.7.25.

Daniell.

Chapter 8. to 12.

Question.

What was Daniels second vision?

Answ. The Ramme with two hornes, and the Goat with one.

Qu. What is vnderstood by the Ramme with two hornes?

An. Darius, and his two Kingdomes of the Medes and Persians.

Qu. What vnderstand you by the Goat with one horne?

An. Alexander sole King of Macedonia, that slew Darius, and became Monarch of the world.

Qu. Who succeeded Alexander?

An. The Empire was divided into foure parts by foure of his Princes: whereof, Cassander had Macedonia: Seleucus Syria; Antigonus Asia the lesse; and Ptolemaeus Ægypt.

Qu. Who succeeded Seleucus?

An. His sonne Antiochus.

Qu. What was he?

A. A great persecuter of the Church, chap. 8. 12.

Qu. How was he put downe?

An. By the hand of God.

Qu. Did Daniell see the end of their captiuitie?

An.

An. Yes, and was told in a vision how many yeeres it should be from the building of the Temple to the coming of Christ.

Qu. How many yeeres should that be?

An. Foure hundred thirty and foure yeeres.

H O S E A.

Chapter 1. to 6.

Question.

When did Hosea prophesie?

An. In the dayes of *Vzziah*, *Iotham*, *Ahaz*, and *Ezechiah*, Kings of Iuda, and in the dayes of *Ieroboam* King of Israel, chap. 1. 1.

Qu. How long did he prophesie?

An. Seauentie yeeres.

Qu. Wherein stood his doctrine?

An. In alluring and deterring.

Qu. How did he allure the people?

An. By the sweetnesse of Gods promises.

Qu. What to doe?

An. To obey and loue him.

Qu. How did he deterre them?

Hosea.

An. By threatening Gods plagues to fall vpon them.

Qu. For what?

An. For their vicious and wicked living.

Qu. Was Idolatry vsed in those dayes?

An. Very much.

Qu. Where?

An. In the Synagogue and other places.

Qu. What doth the Prophet call the Synagogue?

An. Diblaim: that is, rottennesse.

Qu. What doth he call the people?

An. Gomer: that is, corruption, the daughter of rottennesse.

Qu. Why doth he vse these tearmes?

An. To shew the filthinesse of their Idolatry, chap. x.

Qu. What is the fruit of corruption?

An. Lo. ammi: that is, not my people.

Qu. What is vnderstood by that?

An. That so long as wee delight in sinne, we are not Gods people.

Qu. What is the fruit of sinne?

An. Destruction.

Qu. What causeth destruction?

An. Want of knowledge, chap. 4. 6.

Qu. How commeth want of knowledge?

An. By neglecting Gods word.

Qu.

Qu. What doe we fall into for want of knowledge?

An. Into all manner of sinnes, as swearing, lying, killing, stealing, and whoring, chap. 4.2.2.

Qu. What is requisite for the preventing of these evils?

An. Instruction.

Qu. From whom?

An. From the learned.

Qu. What will the Lord doe to the Minister that is not able to instruct?

An. Cast him off.

Qu. What to the people that being instructed doe not follow it?

An. The same, chap. 4.6.

Chapter 6. to 14.

Question.

What is the fruit of affliction?

An. It causeth vs to seeke to God, as the wounded to the Physitian.

Qu. Will God be ready to receiue vs?

An. Yes, and to heale vs as hee did hurt vs.

Qu. How must wee come to the Lord?

Answ. With Obedience in heart towards him, and Loue towards our

Hosea.

our neighbours, chap. 6. 6.

Qu. How will he entertaine vs?

An. Hee will be our God, and wee shall be his people, chap. 2. 23. He will be ioyned vnto vs, as the Bridegroom to his Bride, neuer to be separated, ch. 2. 20.

Qu. But if we keepe aloofe, and come not at him, what will he doe?

An. He will forsake vs, as we forsake him.

Qu. For what doth the Prophet complaine against the King?

An. For surfetting and excesse, ch. 7. 4.

Qu. For what against the people?

An. For flattering their King in his wickednesse:

Qu. For what eise?

An. When they cried, they did not crie to him, chapter 7. 4. When they sought helpe, it was at the hands of men, chap. 7. 11.

Qu. How doth God deale with vs when we flie from him to the helpe of men?

An. Spreads a net before our feet, and intangles vs in our owne deuices, chap. 7. 12.

Qu. Whither did Israell flie for helpe?

An. To Ægypt.

Qu. What found they there?

An.

An. Nettles in their pleasant places,
and thornes in their Tabernacles, cha.
9.6.

Qu. How were they plagued at home?

An. With famine and slaughter.

Qu. With famine, how?

An. The floure and the wine-press
did not feede them, and the new wine
failed them, chap. 9.2.

Qu. With slaughter, how?

An. Ephraim (saith the Lord) shall
bring forth his children to the murder-
er, chap. 9.3. and 14.15.

Qu. Was this the last of their punish-
ment?

An. No : Samaria the chiefe Citie
of Israell was destroyed, as the some
vpon the water, chap. 10. 7. And the
rest of the Cities the sword fell vpon,
and deuoured them, chap 11.6.

Qu. What became of the people that
suruined?

An. They were led away into Assy-
ria, chap. 11.5.

Qu. How doth God expresse the terrour
of his iudgement against the wicked?

A. In comparing himself to a whirle-
winde, them to chaffe ; himselfe to a
Lyon, and them to his prey ; whom hee
will scatter and deuoure, chap. 13.3.1.

Qu.

Hosea.

Qu. How doth hee expresse his fauour to the godly?

An. He will say to Death, I will be thy death ; and to the graue, I will be thy destruction, for their deliuerance, chap. 12. 14.

Qu. How doe the wicked measure the fauour of God ?

An. By outward prosperitie, chapter 12. 8.

Qu. How doe the godly measure his fauour ?

An. By inward graces.

Qu. How might Samaria, and the whole Kingdome of Israell haue auoyded their ruine ?

An. By hearkening to the Prophets, that told them of it long before.

Qu. Are not we admonished in the like manner in these dayes?

An. Yes.

Qu. By whom?

An. By Gods Preachers,

Qu. What must we learne ?

An. By the harmes that fell to Israel, to auoid the like threatned to vs, if we forsake not our wickednesse.

IOEL.

Question.

What doth Joel teach?

An. Repentance.

Qu. How?

An. By telling Iuda of the great plague that was fallen vpon them for their finnes.

Qu. What was the plague?

An. Famine.

Qu. In what manner?

An. Their Corne and fruit-trees were destroyed.

Qu. How?

An. By Caterpillers, and other can-
krous wotmes, chap. 1. 4.

Qu. What was the efficient cause of
this plague?

An. Drunkenesse, and surfetting,
chap. 1. 5.

Qu. What was the effect?

An. Men howled, and cattle pined;
chap. 1. 10. 18.

Qu. What is the meanes to auoid such
and the like plagues?

An. Repentance & prayer, cha. 1. 14.

Qu.

Joel.

Qu. But Iuda not reformed by this plague, what other doth Joel prophesie shall fall vpon them?

An. The sword.

Qu. By whose practise?

An. The King of the Assyrians.

Qu. What kinde of fellow doth he describe him to be?

An. One, before whose face should stand terrour, and behinde his backe destruction, chap. 2. 3. 6.

Qu. How doth hee teach vs to auoyd this plague?

An. By Repentance likewise and Prayer.

Qu. What doth the Lord promise if we doe repent?

An. For scarcitie, abundance: I will send you Corne, and Wine, and Oyle, (saith the Lord) and you shall be satisfied, chap. 2. 19. and for warre, peace: I will remoue farre from you your enemies, chap. 2. 20.

Qu. What doth he promise beside?

An. Increase of spirituall graces, and the confusion of them that were their enemies, chap. 3. 7. 8.

AMOS.

 A M O S.

Question.

OF what birth was Amos?

An. A poore heardmans sonne.

Qu. Where was he borne?

An. At Tecoa, a poore towne, fixe miles from Ierusalem.

Qu. In whose dayes did he prophesie?

An. In the dayes of *Vzziah* King of Iuda, and *Ieroboam* King of Israell.

Qu. How doth he procure authoritie to his doctrine, considering he was of so base a parentage?

An. By saying that his words are the words of God, chap. 3.3.

Qu. Against whom doth hee first prophesie?

An. Against Damascus, the Philistins, Tyre, the Idumeans, Ammonites and Moabites.

Qu. What was his purpose in that?

An. To shew if God punished the sinnes of such as scarce had any knowledge of him, much more would hee afflict the Iewes whom hee had from

Amos.

from age to age nurl'd vp in his discipline.

Qu. Against whom doth he next prophesie?

An. Against the Kingdomes of Israel and Iuda.

Qu. What sinnes of theirs doth hee finde out?

An. Crueltie, presumption, securitie, lacke of pittie, hoording vp of corne, and couetousnesse.

Qu. How were they cruell?

An. They turned iudgement into wormwood, that is, in stead of equitie they executed oppression, chap. 5. 7.

Qu. What was their punishment for that sinne?

An. They should build houses, and not dwell in them; and plant vineyards and not eat the grapes thereof, chap. 5. 11.

Qu. Why?

An. Because the foundation was laid by the ruine of the poore.

Qu. How were they presumptuous?

An. Notwithstanding Gods threatenings, they still thought themselves innocent.

Qu. How doth he reprove that sinne?

An. By asking a question.

Qu.

Qu. What is the question?

An. Can a trumpet be blowne in the Citie, and the people not be afraid? that is, can God by his Prophets cry out against sinne, and the people thinke there is no sinne? chap. 3. 6.

Qu. How were they secure?

An. They stretcht themselues vpon beds of Iuory, ate the Lambes of the flocke, had musicke, dranke wine in bowles, but no man pittied the poore, chap. 6. 4. 5. 6.

Qu. What is the punishment of such people?

An. Their feasts shall be turned to mourning, their songs to lamentation, and their ease into vnrest, chap. 8. 10. 12.

Qu. How were they covetous?

An. They swallowed vp the poore, chap. 4.

Qu. How was that?

An. By hoording vp things necessary for food and cloathing, and so procuring a dearth, that they might sell deere euen the very refuse of their merchandise, and make their great measure smal, and their weight little, chap. 8. 5. 6.

Qu. What hath the Lord sworne hee will doe to such people?

An.

Obadiah.

An. Hee hath sworne by the excellencie of *Iacob*, that he will neuer forget any of their workes, chap. 8. 7. Though they digge into hell, thence hee will fetch them : though they climbe vp to heauen, from thence hee will bring them, though they sinke into the bottomes of the sea, there will he command the Serpent to bite them : and though they goe into captiuitie, he will follow them with the sword, and set his face against them, there shall be no way for them to escape, chap. 9. 2. 3. 4.

O B A D I A H.

Question.

What sinne doth Obadiah complain of?

An. The lacke of charitie.

Qu. In whom?

An. In brother toward brother.

Qu. Who were they?

An. The Edomites against the Israelites.

Qu. How were they brothers?

An. The Edomites came of *Esau*, and the

the Israelites of Jacob.

Qu. What wrong did the Edomites to the Israelites?

An. Ioyned with their enemies, reioyced at their destruction, and holpe to beare away the spoile, chap. 1. 11. 12.

13.

Qu. How did God punish them?

An. Hee made the house of Jacob a fire, and the house of Ioseph a flame, and set the Edomites berweene them as stubble to be deuoured, chap. 1. 18.

I O N A H.

Question.

Whither was Ionah sent?

An. To Niniueh, the chiefe Citie of the Assyrians.

Qu. What to doe?

An. To preach.

Qu. Did he obey the commandement of God?

An. No: he broke it.

Qu. How?

An. He went another way.

Qu. Whither?

An. To Tharshish.

Qu.

Jonah.

Qu. What moved him to say so?

An. His owne reason.

Qu. Why?

An. Because he thought if the Iewes repented not by his doctrine, much lesse would the Heathen.

Qu. How did he for passage?

An. Hyred a ship and payd his fare.

Qu. When he was at Sea, what happened?

An. A tempest.

Qu. Who caused that tempest?

An. God.

Qu. To what end?

An. To checke the disobedience of Jonah?

Qu. What did Jonah during the tempest?

An. Sleepe.

Qu. What did the Marriners?

An. Studied to finde the cause of this disturbance.

Qu. After what manner?

An. By casting of lots.

Qu. To whom fell the lot?

An. To Jonah.

Quest. What did the Marriners with Jonah?

An. Threw him into the Sea.

Qu. Was he drowned?

An.

An. No, though his sinne deserved
yet God preserved him.

Qu. How?

An. He sent a Whale that swallowed
him.

Qu. What followed?

An. The tempest ceased, and the
Marriners glorified God.

Qu. But what did *Jonah* being in the
Fishes belly?

An. Thought vpon his sinne, and
cryed to the Lord.

Qu. How did the Lord deliuer him?

An. Caused the Fish to cast him vp
vpon dry land.

Qu. How long had he beene in the fishes
belly?

An. Three dayes and three nights.

Qu. And what followed then?

An. The Lord spake to *Jonah* the se-
cond time, and bade him arise and goe
to *Niniueh*, and preach Repentance.

Qu. Did he now obey?

An. Yes, and cryed in the streets: Yet
forty dayes, and *Niniueh* shall be ouer-
throwne.

Qu. How did the people entertaine his
doctrine?

An. With feare and trembling.

Qu. What did they?

An.

An. Proclaimed a fast from the greatest to the smallest, the King himself rose from his Throne, cast off his robe, and put on sackcloth, commanding all his subjects to doe the like, and that neyther man nor beast should taste food, till they had cried to the Lord for mercy.

Qu. *When the Lord saw their repentance, what did he?*

An. Turned away his wrath, and saved their Citie.

Qu. *How did Ionah take their deliverance?*

An. He was angry.

Qu. *Why?*

An. Because being a Prophet, hee should be found false of his word, and therefore began to vpbraid God.

Qu. *In what manner?*

An. O Lord (said he) was not this my saying when I was yet in my country? That thou wast a gracious God, mercifull, and slow to anger, and repentest thee of euill, for which cause I fled to Tharshish. Therefore I beseech thee take my life, rather then let me liue in infamie.

Qu. *Whither went he then?*

An. Out of the Citie, to see if after forty

erry dayes, the Lord would destroy
e Citie.

Qu. *On which side of the Citie sate he?*

An. On the east side.

Qu. *How was he covered?*

An. He built him a Booth.

Qu. *What did God cause to grow over
him to shadow him?*

An. A gourd.

Qu. *What became of the gourd?*

An. The next morning a worme
trucke it, and it withered.

Q. *Did Jonah suffer any inconuenience
by that?*

An. The Easterne winde and Sunne
beames beate vpon *Jonahs* head, and
made him faint, so that he was grieved
for the losse of the gourd.

Qu. *What said the Lord to him then?*

An. *Hast thou pittie (said he) on the
gourd, for which thou hast not labou-
red, nor madest it grow, which came
vp in a night and perished in a night?
and wouldest thou pittie
Ninueh, wherein there are fixe-score
thousand persons that cannot discerne
the right hand from the left, and also
much cattle?*

Qu. *What learne we by this?*

An. That wee must not measure the

N

pro-

Micah.

providence and mercy of God, after the square of our humane affections.

Qu. What was the finall cause of sending Ionah to Ninineh?

An. By the sodaine repentance of these heathen people to reprove the obduracie and hardnesse of heart in his owne children, that many yeeres were called vpon, and these but few dayes.

M I C A H.

Question.

VV *Hat sins doth Micah reprove?*

An. The contempt of Gods word.

Qu. How did the Jewes contemne the word?

An. In forbidding the Prophets to prophesie.

Qu. What persons did he reprove?

An. The Princes.

Qu. For what did he reprove them?

An. For selling lustice for money, and eating the flesh of the people, slaying off their skinnes, breaking their bones, and chopping their flesh to pieces, chap. 3. 1. 3.

Qu.

Qu. *What is vnderstood by that?*

An. Their pilling and polling of the Common wealth.

Qu. *Whom else doth he reprove?*

An. The Prelates for their couetousnesse and Symonie, chap. 3. 11.

Qu. *And whom else?*

An. The rich Merchant.

Qu. *For what?*

An. Because he is full of lyes and deceit, chap. 6. 12.

Qu. *What are the vertues hee commended?*

An. Silence and patience, cha. 7. 5. 9.

N A H V M.

Question.

What doth Nahum teach?

An. That it is dangerous to resolve to liue in the feare of God, and fall from it againe.

Qu. *By what example?*

An. By example of the Niniuites.

Qu. *Did they so?*

An. Yes, they quickly forgot the preaching of *Ionah*, and the mercy that

Habakkuk.

God shewed them at that time and turned againe to their former iniquitie, for which Nahum prophesies their destruction.

Qu. And were they then destroyed?

An. Yes.

Qu. By whom?

An. By the Caldeans.

H A B A K K U K.

Question.

What did Habakkuk preach against?

An. The pride and tyranny of the Caldeans, that were pult vp with their spoyles and victories.

Qu. What doth he compare the men of this world to?

An. To fishes.

Qu. What is his reason?

An. Because as amongst Fishes, the great deuoure the small, so is it amongst men, chap. 1. 14.

Qu. How loathsome is tyranny & pride?

Answ. So loathsome, that the very stones of the wall shall cry out against it, chap. 2. 11.

Qu. What did hee prophesie should be
the

the end of the Caldeans?

An. Ruine and destruction.

Qu. By whom?

An. By the Medes and Persians,
chap.2.8.

ZEPHANIAH.

Question.

When prophesied Zephaniah?

An. In the dayes of Iosiah, King
of Iuda.

Qu. How did hee terrifie the wicked?

An. By fore-telling them of their
vtter destruction, and carrying into
captiuitie.

Qu. How did he comfort the godly?

An. By prophecyng their returne,
and happinesse, and the reuenge God
would take vpon their enemies.

HAGGAI.

Question.

Which are the three last Prophets?

An. Haggai, Zachary, Malachy.

Haggai.

Qu. When were these three sent?

An. After the seauenty yeeres of captiuitie were expired.

Qu. For what cause?

An. To comfort the people, and to incourage them to haste the building of the Temple.

Qu. Were they slacke in that businesse then?

An. Yes, preferring their owne priuate gaine, in toying for wealth, and building themselves faire houses, before the glory of God.

Qu. What was the reason?

An. They had no reason at all, yet as corrupt men that neuer want policie to excuse their vile disposition, they pretended the time was not yet come, chap. 1.2.

Qu. Who reproveth them?

An. God first, and Haggai afterward.

Qu. How did God reprove them?

An. By sending a Famine amongst them.

Qu. How did the Prophet reprove them?

An. By rebuking them in these words : Is it time for your selues to dwell in sced houses, and not to build

build the house of the Lord ?

Qu. Were they vpon this conuerted ?

An. Yes.

Qu. What was the signe of their repentance ?

An. Feare before the Lord, chapter 1.12.

Qu. How did the Lord comfort them ?

An. Sent his Spirit vnto them, saying, Bring wood, and build this house, and I will be fauourable vnto it, chap. 1.8.

Qu. Who were the chiefe of the people in this worke ?

An. Zerubbabell the sonne of Shealtiel, and Iehoshua the sonne of Iehosadak the high Priest.

Qu. What was the promise of God vnto them ?

An. That although this house seemed nothing like so sumptuous and beautifull as that which Salomon built ; yet if they would haue patience, the time should come, that hee would make it farre more glorious.

Qu. How is that to be vnderstood ?

An. Not of the materiall Temple, built with wood and stone ; but of the spirituall, which should be erected by the comming of Christ, ch.2.10.

Zachariah.

Qu. What saith the Lord here of their sacrifices?

An. That they were vncleane.

Qu. How?

An. Not in the things themselves, but because the persons that offered them were vncleane.

Qu. What learne we by that?

An. Neyther to offer prayer, nor thanksgiuing to the Lord, but with a pure heart: for the intent of the heart, and not the word of the mouth iustificeth.

ZACHARIAH.

Question.

Whose sonne was Zachariah?

An. The sonne of Barachia.

Qu. Why was he sent?

Answ. To instruct and comfort the people.

Qu. How did he instruct them?

An. That they should auoid the wickednesse of their Fathers.

Qu. How did he comfort them?

An. By telling them God would be mercifull vnto them, assist them in their

their worke, chap. 1. 16. Put backe their enemies, chap. 1. 15. Fill them with all plenty of graces, chap. 1. 17. Be a wall of fire about his Church, and a continuall light in the midst thereof, chap. 2. 5. And that Zerubbabell as hee had begunne, so should he finish the Temple against all hinderances whatsoeuer, chap. 4. 9.

Qu. If they did serue the Lord, vpon whom would he cast their affliction?

An. Vpon their enemies.

Qu. How should their Zeale to Gods seruice be manifested?

An. By their workes, chap. 1. 3.

Qu. What should be their best cloathing?

An. Not silkes, nor precious stones, but righteousnesse through Christ, chap. 3. 4.

Qu. What doth he prophesie of Christ?

An. That hee should bee both King and Priest, by the crownes that were set vpon the head of Iehoshua, chap. 6. 11.

Qu. Why should those titles be attributed vnto him?

An. To signifie all power was giuen vnto him spirituall and temporall.

Qu. In what sort was Christ promised to come?

N. 5.

An.

Malachie.

An. Humbly, and in great poverry, riding vpon an Asse, chap. 9.

Qu. And why?

An. Because the Prophets had set forth his Kingdome without Maiestie and pompe : yet that his dominion should stretch from Sea to Sea, chap. 9. 10.

Qu. But wherein stood the error?

Answ. In their grosse and earthly imaginations, hauing the eyes of their mindes fixt vpon the transitory pompe of this world, and not vpon the true and spirituall glory of eternitie.

Qu. After the Iewes returne, and re-edifying of the Temple, were they at peace?

An. No, they had many afflictions and temptations for the tryall of their patience, and approuing of their faith, onely such as beleeued had the peace of conscience.

MALACHIE.

Question.

VV *Hat is the first sinne Malachie reproveth?*

An. Obstinate hypocrisie.

Qu.

Quest. *Wherein?*

An. In that the Iewes were manifest offenders, and yet seemed to iustifie themselves, chap. 1. 6.

Qu. *If we make God our Father, what doth he require of vs?*

An. Honour.

Qu. *If we make him our Lord, what?*

An. Feare, chap. 1. 6.

Qu. *What is the second sinne Malachy reproveth?*

An. Carelesnesse in the Priests, that thought any sacrifice was sufficient, and did not examine whether it were according to the Law or not, chap 1. 8.

Qu. *What was required in the Priest?*

An. A care in his heart to serue God aright, and his lips to be a treasure of knowledge, to instruct the people, cha. 2. 1. 7.

Qu. *What is the third sinne the Prophet reproveth?*

An. The marrying wiues of a strange religion.

Qu. *What is the punishment of that sinne?*

An. The Lord will cut him off that doth so, chap. 2. 11. 12.

Qu. *What is the fourth sinne?*

An. Breach of wedlocke, ch. 2. 14.

Qu.

Malachie.

Qu. What is the fist?

An. Their distrust, saying, it was in vaine to serue God, seeing the proud prospered, and they were crost, chap. 3. 14. 15.

Qu. From whence proceeded that sinne?

An. From want of patience, and submitting to Gods pleasure: for if they saw not Gods helpe euer present to defend them, they would straight way murmur, which was a signe also of ingratitude.

Qu. How?

An. In that they forgot their former deliuerance.

Qu. Who should be the next Prophet to succeed them?

An. Iohn Baptist.

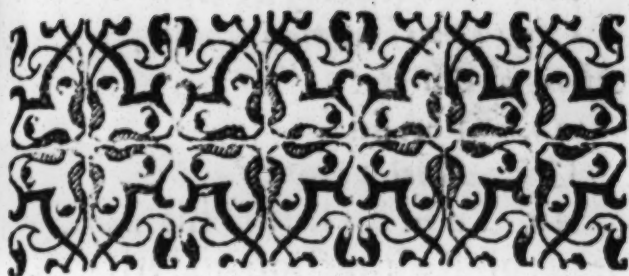
Qu. Wherein should his office consist?

An. In ioyning the people together in one vnitie of faith, and pronouncing Gods iudgements against such as should refuse to receiue Christ, chap. 4. 5.

Qu. Who should be the last?

A. Christ Iesus, the true Son of righteousness, whose comfortable beames of mercy shine vpon our soules to eternall happinesse.

Amen.



The doctrine of the New T E S T A M E N T.

*Except we abide in Christ, we can
doe no good thing, Iohn 15.16.*

T H E I N D V C T I O N.

Question.

VV *What doth the New Testament
include?*

An. The Gospell.

Qu. *What is the Gospell?*

An. A message of glad tidings.

Qu. *What doth it principally containe?*

An.

The Induction.

An. The History of Christ.

Qu. Vpon how many points stands the History of Christ?

An. Vpon five.

Qu. Which be they?

An. Vpon his Birth, his Life, his Death, his Resurrection, and Ascension.

Qu. What doth his birth teach vs?

An. That hee is the day-starre of mercy, risen to conduct vs out of the darkenesse of death, and guide our feete into the way of peace, Luk. 1. ver. 7. 8.

Qu. What doth his life teach vs?

An. All vertues requisite for a true Christian, he being the way, the truth, and the life, Iohn 14.6.

Qu. What doth his death teach vs?

An. That our debt is paid, and the rigour of the Law satisfied, due to vs for our sinne, wherein consisteth our full Redemption, Mat. 20. 28. Gal. 4. 5. Heb. 6. 10.

Qu. What doth his resurrection teach vs?

An. The conquest ouer death, sinne, and hell, wherein standeth our Iustification, Rom. 4.

Qu. What doth his ascension teach vs?

An. That our passage into Paradise is.

is by him made open, which before (through sinne) was shut vp against vs, to the intent that where he is, wee also may be, Iohn 14.2.3. and 12.26.

Qu. What doth Christ require of vs for all these benefits?

An. Two things.

Qu. Which be they?

An. Faith and Obedience.

Qu. What is Faith?

An. An assured beliefe of all his words and deeds.

Qu. What is Obedience?

An. A constant endeauour to performe all that hee hath commanded, Mat. 28.20.

Qu. How doth the Old and New Testament agree?

An. In this, that they both teach to know one God, imbrace one faith, and erect one Church.

Qu. How do they differ?

An. Foure manner of wayes.

Qu. Which be they?

An. First, touching the publication: secondly, their effect and fruit: thirdly, their ceremonies: and fourthly, their teachers.

Qu. How doe they differ touching their publication?

An.

The Induction.

An. The Law was publisht with terrour, the Gospell with ioy.

Qu. How doe they differ touching their fruit?

An. The fruit of the Law is death, Deut. 27. 26. The fruit of the Gospell, life, Iohn 17. 3.

Qu. How touching their ceremonies?

An. In the Law, their Altar was made of stone: in the Gospell, our Altar is Christ Iesus, Heb. 13. 10. In the Law, they did sacrifice Calues: in the Gospell, our sacrifice must be the Calues of our lips, Prayer and Thankesgiuing, Heb. 13. 15. In the Law, they did circumcise the foreskin: in the Gospell, we must circumcise and cut off the lewd affections of our hearts, Rom. 2. 29. In the Law, their Passeeouer was a Lambe of the flocke, Exod. 22. 4. in the Gospell, our Passeeouer is the Lambe Christ Iesus, 1 Cor. 5. 7. In the Law, the Passeeouer was but the shadow of the thing: in the Gospell, the Passeeouer is the thing it selfe.

Qu. How did they differ touching their teachers?

An. The publisher of the Law was man, Moses; the publisher of the Gospell God and man, Christ. The Teachers of

of the Law fore-told the comming of Christ in the flesh, Esay 7.14. the Teachers of the Gospell fore-tell his comming in glory, Mat. 24.30.31. and 25.31. The Teachers of the Law led forth the children of God to Canaan, Iosh. 12.6. the Teachers of the Gospell direct them to heauen, Mat. 5.3. 8.10. They deliuered them from the hands of humane tyrants, Exod. 12.31. Iudg. 16.30. Christ in the Gospell sets vs free from the hands of the spirituall tyrant, the Deuill, 1 Cor. 15.54.

Qu. How many are the writers of the Gospell?

An. Foure.

Qu. Which be they?

An. Mathew, Marke, Luke, and Iohn.

Qu. Is the subiect of those holy writers all one?

An. It is.

Qu. What method shall we then vse to draw particular points of doctrine from each of them, and not iterate any thing?

An. Diuide the whole Historie of Christ into foure parts, and euery part into foure branches.

Q. Content: what are the foure branches I shall dispute with you vpon, in the Gospell after Matthew?

An.

Matthew.

An. These : Christ his Birth, his persecution, Baptisme, and Election of his Apostles.

Doctrine out of the Gospell
after MATTHEVV.

Question.

VV *What was Matthew by profession?*

An. A Publicane.

Qu. *What were the Publicanes?*

An. Those kinde of Iewes which in the name of the Romanes did gather vp the taxes and tallages imposed vpon the people.

Qu. *How came he to be an Apostle?*

An. Christ called him as he was sitting at the receipt of custome, who presently notwithstanding the scandals and bad reports which the Iewes had giuen out of Christ, and that he himselfe was exceeding rich, left all and followed him.

Q. *What doth Matthew first set down?*

An.

An. The comming of Christ vnto the world.

Qu. How is that?

An. Two manner of wayes.

Qu. Which be they?

An. Once in the flesh: many times in the spirit.

Qu. How comes he in spirit?

An. Two manner of wayes, by grace to inspire vs, as when the spirit of God fell vpon the 70. Elders, Num. 11. 25. 26. And vpon the Apostles, Act. 2. 3. 4. Or by faith to assure, as S. Paul saith, the same spirit beareth witnes with our spirit, that we are the children of God, Rom. 8. 25. 26.

Qu. By what example doe wee learne Christs comming in the spirit?

An. By the example of Gods appearance to Eliah.

Qu. How was that?

An. First, came a mighty winde, and tore the rocks, but God was not there: then rose an earth-quake, but God was not there: then came a fire, but God was not there: at last came a soft and still winde, and God was there, 1 King. 19. 15. 12.

Qu. Doth Christs spirit after the same manner descend into vs?

An.

Matthew.

An. Yes.

Qu. How?

An. First, there comes the breath of his threatning voice, to breake our stonie hearts : then an earth quake, that is, a trembling at his Iudgements: thirdly, a fire to trye if wee repent aright : last of all, a soft voyce of happy tidings, which is the Lambe Christ Iesus.

Quest. How was his comming in the flesh?

An. He was conceiued by the holy Ghost, and borne of the Virgin Mary, Mat. 1. 18.

Qu. Is this all the times he shall come in the flesh?

An. No : hee shall come at the latter day.

Qu. In what manner?

An. With power and great glory, chap. 24. 20.

Qu. What to doe?

An. To iudge the world with righteousness, and the people with equitie, that is, to giue to euery one according to their deeds, Mat. 16. 27.

Qu. Why did Christ take vpon him our flesh?

An. To satisfie for our finnes.

Qu.

Qu. How?

An. In suffering vnderneath the iudgement of G O D, what wee had deserved.

Qu. What was the first euill that Christ suffered?

An. Persecution.

Qu. When?

An. As soone as he was borne.

Qu. By whom?

An. By Herod, King of the Iewes.

Qu. What learne we by this?

An. That a Christian life in this world from the day of our birth to the houre of our death is nothing but crosses and afflictions.

Qu. How came Herod to be King?

An. He bought it of Caesar, for a great summe of money.

Qu. How did he behaue himselfe in the Kingdome?

An. Like a bloudy Tyrant, hee slew all that were of the Linage of King David, and burnt their pedigrees, because hee feared to be driven from his seat and authoritie by one which hee heard should spring of that Family, and therefore likewise he slew his sister, and her husband that was a Iew, and put to death his owne sonne, which he had begot

Matthew.

begot vpon a Iewish woman.

Qu. How long was it ere he could seat himselfe in the kingdome ?

An. Thirty yeeres, continually making warre vpon the Iewes, so hardly did they endure the gouernement of a stranger.

Qu. Why was Ierusalem troubled, when newes was brought of the birth of a new King, which was Christ, knowing they were weary of the gouernment of Herod ?

An. First, to flatter him ; because they would seeme to be affected as hee was, for he was greatly troubled, Mat. 2.3. And secondly, because they feared there would arise a new occasion of bloudshed, by the contention of these two Kings.

Qu. What was the end of Herods malice towards Christ ?

A. As it is of all persecutors of Gods people, his owne ruine : for Christ was deliuered from his rage, Mat. 2.13.

Qu. Did his rage so end ?

An. No: when he saw himselfe mocked of the wise-men that promised to bring him word where Christ was, he most cruelly slaughtered all the young children of Bethlehem and the coasts thereabouts, thinking so to be sure of his
his

is destruction, Mat. 2.26.

Qu. What doe we learne by the massacre
of so many innocents, Christ onely reserved?

An. That tyrannie may destroy the
body of Religion, but not the soule.

Qu. Was that no fault in the Wise-men
to breake promise with Herod?

An. No : it is lawfull to breake pro-
mise in any thing, wherein the honour
and service of God may be hindered.

Qu. How was Christ preserved?

An. By flight into Ægypt.

Qu. Why did Christ, being God, give
place to the fury of Herod?

An. To shew that it is lawfull for vs
to flye from persecution, and saue our
lives, so it may be done without scan-
dall to the Gospell, Mat. 10.23.

Qu. Why did he flye into Egypt, rather
then into any other Country?

An. For two causes : first, that the
Scripture might be fulfilled, according
to the Prophet *Osee* ; *Out of Egypt haue
I called my Sonne*; and secondly, to shew
that hee would forsake the Iewes for
their ingratitude, and receiue the Gen-
tiles.

Qu. Wherein consisted their ingratitude?

An. In stoning the Prophets and
men of God which were sent vnto
them

them for their soules health, Mat. 23. 37.

Qu. How doth Christ prophesie their ingratitude should be punished?

An. By threatning vnto them a spirituall and a corporall plague.

Qu. What was their spirituall plague?

An. Famine of the word, and scarcitie of Teachers.

Qu. What was their corporall plague?

An. Ruine of their Citie, desolation of their Temple, and a generall dissipation and scattering of their whole nation, at whose hand shall be required the blood of all the Saints, from *Abell* to *Zachary*, the son of *Barachia*, whom they slew betweene the Temple and the Altar.

Qu. How many were the benefits of God bestowed vpon the Iewes?

An. Innumerable, but these especially; he saued *Noah* from the floud, *Abraham* from the Caldeans; he brought them afterward out of *Ægypt* through the red Sea, hee fed them in the wilderness with meate from heauen, and water from the Rocke; fortie yeeres space their garments neuer waxed old; hee led them drie-shod ouer Iordan, hee gaue them possession of one and thirty Kingdomes, hee instructed them
in

in his true seruice: he built them a Temple: he supplied them daily with Prophets to be their guides: and finally sent his onely begotten Son amongst them, to be a Phyſitian both of their bodies and ſoules, whom they moſt cruelly put to death.

Qu. What did firſt make knowne the birth of Chriſt?

An. A ſtarre, Mat 2.2.

Qu. How did that ſtarre differ from other ſtarres?

An. In three reſpects: firſt, as touching the place, being lower fixed then other ſtarres: ſecondly, as touching the motion, mouing directly forward, and not circularly: and thirdly, as touching the time, it ſhone as well by day as by night.

Qu. To whom did the ſtarre appeare?

An. To the wiſe men of the Eaſt, to conſult them where Chriſt was borne.

Qu. What is ſignified by that ſtarre?

An. The Spirit of God, which muſt illuminate our hearts, or we ſhall neuer finde the way vnto Chriſt.

Qu. When the wiſe men found Chriſt, what did they?

An. As all men muſt doe when they haue once got knowledge of him.

O

Qu.

Matthew.

Qu. What is that ?

An. Acknowledge our loue and seruice to him by our externall oblations,

Qu. What was their oblations ?

A. Gold, Frankincense and Myrrh: Gold, as he was a King ; Frankincense, as he was a Priest ; and Myrrh, as hee was a Prophet, Mat. 2. 11.

Qu. But in stead of these three things, what doe we Christians learne to offer vnto him ?

An. For Gold, puritie of life ; for Frankincense, prayer and thanksgiuing; and for Myrrh, patience in aduersitie.

Qu. In the eleuenth Chapter of this Gospell, Christ saith, I thanke thee Father, that thou hast hid the knowledge of thy will from the wise and prudent, and hast shewed it vnto babes ; yet here he saith, the wise men came to worship him : what difference is there betwixt the wise men he speaketh of there, and these mentioned here?

An. By the wisemen there, he vnderstandeth such as arrogantly depend vpon their owne knowledge, and measure all things by humane reason : By wise-men in this place hee vnderstands such wise-men, as in things that belong to the honour of God, and our iustification, reiect the power and wisdom

of

of man, and cleaue onely to the grace of God through Christ, and the sinceritie of his word. In which sense they are also called babes, Matth. 11. verse 25.

Qu. In professing of Christ what comfort haue wee?

An. A three-fold comfort: first, we know he is our Lord, and can and will defend vs from all our enemies, Matth. 28. 18. 20. Secondly, he is our teacher, and will instruct vs in all things necessary to saluation. And thirdly, our spirituall Physitian that calles vs vnto him to comfort and heale our afflicted consciences, Mat. 11. 28.

Qu. Where is the end of the Old Testament, and beginning of the New?

An. In the Baptisme of Christ; for by that God doth as it were point vnto vs and shew that he is the true Messiah and Sauour of the world.

Qu. By what signe?

An. By the visible appearing of the holy Ghost, and the voyce that was heard: This is my dearely beloued Sonne, in whom I am pleased, Matth. 3. 17.

Qu. How many things are required in Baptisme?

Matthew.

Ans. Three : the visible Element (which is water) the word, and a promise of grace.

Qu. What was the difference betweene the baptisme of Iohn, and the baptisme of Christ?

Ap. Iohn did baptise with water to repentance; but Christ did baptise with fire; that is, by his holy Spirit, working in our hearts to the remission of sinnes.

Qu. Why is Iohn said to prepare the way of the Lord?

An. Because his doctrine was repentance, & no man can come vnto Christ except hee first confesse the damnable state he is in through sinne, and be hartily sorry for the same, faithfully beleeuing onely by the merits of Christ to be deliuered from thence.

Qu. Whom did Christ first call to his seruice?

An. Poore Fishermen.

Qu. What doe we learne by their calling?

An. Two things.

Qu. Which be they?

An. First, an example of charitie in Christ, that of his meere mercy & grace chose such poore and simple men to be
the

the chiefe Pastours and pillars of his Church. Secondly, an example of faith and obedience in them, who no sooner were called, but straight-way left all they had and followed Christ, Matth. 4 22.

Qu. How did they follow him?

An. Not as many Christians now adayes doe, in outward shew and seeming holines, but with that resolution that they willingly vnderwent pouerty, scorne, slander, and death it selfe, to shew themselues worthy schollers of so worthy a Master. Besides, they were but once called vpon, and they came; but we are many times exclaimes vpon, and yet we come not.

Qu. How led Christ his Disciples?

An. Two manner of wayes, bodily and spiritually.

Qu. How did he lead them bodily?

An. By inuring his body to trauel by sea, by land, in Citie, field, mountaine and valley, for the publishing of the Gospell, and worke of their saluation.

Qu. How did he lead them spiritually?

An. By manifesting vnto them great signes and arguments of humilitie, patience, loue, fortitude, and all other vertues of the minde: so that what he

Matthew.

was, such he would haue them, and all that intist vpon his holy name to be.

Qu. Why did not Christ choose his Disciples amongst the mighty, learned & rich men of the world?

An. Because the mighty stand vpon their reputation, the learned are obstinate in their opinions, and the rich enthralld with couetousnesse.

Qu. Was there none of this sort came when Christ called them?

An. Yes, but they were very few: as of rich men *Zachews* and *Matthew*; of Gentlemen, the Centurion, and *Ioseph of Arimathea*, and of the learned, *Nichodemus*, *Gamaliel* and *Saul*.

Qu. Did these men leaue all, and follow Christ?

An. They did.

Qu. How then had *Matthew* a house to banquet Christ in afterward? *Mat.* 9.10.

An. To forsake all, is vnderstood, not cleane to depart from all which they had, but to make no reckoning of their goods otherwise then they might serue to the glory of God, and the reliefe of his poore distressed members.

Qu. Why doth Christ call his Apostles and Ministers the salt of the earth? *Mat.*

5.15.

An.

An. Because as the propertie of salt is to bite, purge, and preserve, so their doctrine ought to testifie, reprove, and instruct.

Qu. Why are they called the light of the world?

An. Because in doctrine and conversation they must be as shining and glorious guides, to the darke mindes of the ignorant.

Qu. What is the end thereof?

An. The glory of God.

Qu. Is it not then enough for them to preach the Gospell openly and with boldnes of heart?

An. No ; they must likewise bring forth fruits of good life by their deedes of charitie, Mat 5. 16.

Qu. In how many things consisteth the testimonie of a good life?

An. In three things.

Qu. Which be they?

An. In holinesse, which belongeth to God; in righteousness, which belongeth to our neighbour ; and in sobernesse, that belongeth to our selues.

Qu. For how many causes are we bound to serve God?

An. For three causes ; Iure creationis, because he created vs ; Iure redemptionis,

Marke.

because he redeemed vs; and *iure amoris*,
because he loued vs.

Doctrin out of the Gospell
after M A R K E.

Question.

VV *Hat was Marke?*

An. A disciple of Peters,
of whom hee had learned
the acts of Christ.

Qu. *What are the branches to be hand-
led in this Gospell?*

An. The tempting of Christ, his
fasting, prayer, and miracles.

Qu. *When was Christ tempted?*

An. As soone as he had receiued bap-
tisme; whereby we learne, that the spi-
rit of God begins no sooner to worke,
but it is as soone crost and ouerthwar-
ted by the spirit of the Deuill, cha. I. 12.

Qu. *What is the difference betweene
these two spirits?*

An. The Spirit of God is louing,
gentle, meeke, not forcing, nor threat-
ning; the spirit of the Deuill is subtle,
cruell, false, and full of terrour. Between
these two spirits, the spirit of man is

con-

continually tossed; the one working to our saluation, the other to our damnation.

Qu. Who did tempt Christ?

An. Two sorts of creatures.

Qu. Which be they?

An. The Deuill and the Iewes.

Qu. From whence fetcheth the Deuill his argument wherewith he tempteth?

An. From three things : either from the wit & reason of man, the customes of the world, or from the corruption and wresting of the Scriptures, as in this place appeares.

Qu. What doth the Deuill tempt vnto?

An. Sinne.

Qu. What is the nature of sinne?

An. To destroy.

Qu. What followes sinne?

An. A two-fold iudgement : the one inward, as torment of conscience, and decay of gifts : the other outward, as contempt and reproach of the world.

Qu. How many kindes of temptations are there?

An. Two.

Qu. Which be they?

An. Bad, which proceede from the Deuill and his instruments ; and good, which proceede from God.

Marke.

Qu. How doth God vse to tempt?

An. Two manner of wayes : by tryals on the right hand, and by tryals on the left.

Qu. How doth hee tempt vs by tryals on the right hand?

A. By offering vs temporall blessings, as wealth, promotion, and such like : to see if we will take hold on them iustly, or after an indirect and sinnefull manner. Or, by bestowing vpon vs temporall blessings, to try if wee will dispose of them according as he hath commanded, and as his vpriight Almnrs.

Qu. How doth hee tempt vs by tryals on the left hand?

An. By suffering Heresies to rise vp amongst vs, to see if they can seduce vs: or by common corruption of manners, when many slanders, scandals and iniuries are offered to proue our constancie, patience and loue.

Qu. How did the Iewes tempt Christ?

An. By friuolous questions to intrap his life, as whether it were lawfull to giue tribute to Caesar or not, chapter 12. 14.

Qu. What is our comfort in temptation?

An. That if wee abide faithfull and constant, God at the last will send his Angels

Angels to deliuer vs, as hee did vnto our Sauour, chap. 1. 13.

Qu. *Why doth God suffer vs to be tempted?*

An. For five speciall reasons.

Qu. *Which be they?*

An. First, to trie whether we be faithfull ; secondly, to make vs seeke vnto him for helpe ; thirdly, the better to manifest his power and loue in deliue- ring vs; fourthly, to create in our hearts a thankfulnesse for our deliuerance; and fiftly, that we may be made like vnto our Sauour Christ.

Qu. *Is it in the Devils power to tempt vs when he pleaseth?*

An. No, he cannot doe it, by the ex- ample where the vncleane spirit which Christ had cast out of the man in the country of the Gadarens, could not en- ter so much as into the heard of swine before hee had asked leaue of Christ, chap. 5. 12.

Qu. *What doth this inferre?*

An. That we ought alwaies to pray, that wee be not led into euill tempta- tion.

Qu. *After Christ was deliuered from the temptation of the Dewill, what did he?*

An. As wee ought to doe in the like case,

Marke.

case most chearefully endeauoured to performe the will of his Father.

Qu. What may we therefore liken the temptation of the Demill vnto?

An. A blow or a wound, which dismayes not the good Christian, but rather stirrs him vp more forcibly to withstand the assault of his enemy.

Qu. What opportunitie did the Demill watch to attempt Christ?

An. When he was alone in the Wildernesse, and oppressed with long fasting.

Qu. How long had he fasted?

An. Fortie dayes and fortie nights.

Qu. What company had he?

An. None but the wilde beasts.

Qu. What may we vnderstand by the wildernesse?

An. The world.

Qu. What by the wilde beasts?

An. Inward and outward dangers thereof.

Qu. Inward dangers of what?

An. Of ones owne rude and vntamed affections.

Qu. Outward dangers of what?

Answr. Of the vanities whereby wee continually fall.

Qu. What is a good remedy against these dangers?

An.

An. Fasting, and not as some suppose forty dayes, but so long as wee liue in the wildernesse of this wicked world.

Qu. What is fasting?

An. Sobrietie of life.

Qu. How many kindes of fasting are there?

An. Two.

Qu. Which be they?

An. Corporall, which is a refrayning from meate; and spirituall, which is an abstayning from sinne.

Qu. When are we said truly to fast?

An. When wee keepe our eyes from looking after vanities, our tongues from cursing, swearing, and euill speaking; our hearts from meditating mischief, our hands from practising vnlawfull actions, and our feet from treading in the way of scorner.

Qu. What is the property of true fasting?

An. It must not be done for vaine-glory, but to mortifie the body, that it may be in subiection to the spirit; and to the intent wee may haue the more prouision for the relieuing of the poore.

Qu. What are the effects that follow fasting?

An. Health, perfection of memorie,
sharpe

Marke.

sharpnesse of wit, long life, and happinesse of soule.

Qu. What is the opposite to fasting?

An. Intemperance.

Qu. What is Intemperance?

An. An ouerflowing of voluptuousnesse, against reason, and the health of the soule, seeking no other contentation but the delight of the senses.

Qu. What are the effects that follow it?

An. Disorder, impudencie, vnseemlinesse, negligence, imbecillitie of body, and destruction of soule.

Qu. Wherein consists intemperance?

An. In sumptuous feasting.

Qu. Is it not tollerable for Christians to feast?

An. Yes, if it be done with moderation and thanksgiuing, as it appears by the example of *Matthew*, who feasted our Sauour Christ, chap 1.15.

Qu. Whom must we feast?

An. Not our rich neighbours, least they bid vs againe, and so recompence be made; but the poore, maimed, lame, and blinde, and God shall reward vs at the resurrection of the iust, Luke 14. 12. 13.

Qu. May not a man both feast and fast at one instant?

An.

An. Yes, so in the midst of his delicacies he be able to temper his affections.

Qu. What must be ioyned to fasting to make it acceptable?

An. Repentance and prayer.

Qu. What is repentance?

An. A hearty sorrow for sinne, with a firme resolution neuer to offend againe: so that it is not enough to be grieved for our sinne, except wee likewise amend.

Qu. Giue me an instance.

An. It is our Sauours words; Repent and amend, for the Kingdome of God is at hand.

Qu. What goes before repentance?

An. Admonition.

Qu. What followeth?

An. Forgiuenesse.

Qu. Who hath the power to forgive sin?

An. Christ the Son of God, ch. 2. 10.

Qu. When hath he power to forgive?

An. Whensoever we call vpon him by faith, as by the example of the blinde man, chap. 10.

Qu. What doth this readinesse to forgive inferre?

An. Imitation in vs to doe the like one toward another.

Qu.

Marke.

Qu. why?

An. Because except we forgie one another, wee shall not be forgiven of our Father which is in heauen, chapter 11.26.

Qu. How many circumstances as touching our selues, are to be considered in pardoning offences?

An. Sixe.

Qu. Which be they?

An. First, who it is that must forgie; euery one, as well the King as the subiect. Secondly, what is to be forgiven; not onely sleight offences, but all capitall wrongs, whether sodaine or premeditate. Thirdly, whom they bee we must forgie; namely, our Christian brother. Fourthly, how often, not seauen times onely, but seauenty times seauen. Fifthly, in what sort; not fainedly, but from the heart. Sixtly, when; not at the Altar onely, and when wee pray, but at all times when our brother shall seeme to offend.

Qu. In how many points consisteth forgiveness?

An. In foure.

Qu. Which be they?

An. Conniere, to vwinke at our brothers offence: condonare, to pardon the qualitie

qualitie of the offence ; remittere, to with-hold the punishment ; and indulgere, to take into fauour againe.

Qu. But if the offence be such as wee must needs reprove our brother, how must it be done ?

An. Mildely, louingly, secretly, and guiltlesse our selues of what we reprove him for, freely and without feare, vpon a true and iust occasion, and at a fit time.

Qu. To what may we compare him that is a great reprehender of others, and neuer looks vnto his owne infirmities ?

An. To fiue things.

Qu. Which be they ?

An. To the Lampe in the Temple, which giueth light to the Priest, and consumeth it selfe. Secondly, to the eye, that sees all things, but sees not it selfe. Thirdly, to Noahs workemen, that built an Arke to saue Noah, and were drowned themselves. Fourthly, to such a one as cloathes euery one, and goes naked himselfe. Fifthly, to Esau, that was a Forrester, and liued alwayes abroad, and therefore did loose the blessing at home.

Qu. What is the gate that opens to forgiveness before God ?

An.

An. Prayer.

Qu. What is prayer?

An. Calling vpon God in the time of trouble.

Quest. How many sorts of prayer are there?

An. Two; mentall, consisting in the heart; without vterance from the tongue; and vocall, conceiued in the heart, and pronounced by the tongue.

Qu. How many are the speciall properties of prayer?

An. Foure.

Qu. Which be they?

An. It must be secret, without ostentation; zealous, without doubting to obtaine; brieft, without much babling; and constant, without intermission, chap. 11. 24.

Qu. How many reasons are there to proue the goodnesse of prayer?

An. Sixe.

Qu. Which be they?

An. First, it is full of ioy, for in the company of God there is nothing but ioy. Secondly, God hath built an house and appointed a day for it. Thirdly, it maketh vs like the Angels in heauen. Fourthly, it is as incense in the nostrils of God. Fifthly, it doth more good then

then almesdeedes, for by our almes we helpe but few, but by prayer wee may profit thousands. Sixtly, it is a victorious thing, for it ouercommeth G O D which ouercommeth all things.

Qu. When must we pray?

An. At all times.

Qu. Why?

An. Because wee know not when the Lord will call vs to iudgement, cha.

13.33.

Qu. What is an enemy to prayer?

An. Drowsinesse, and therefore our Sauour hath sayd, Watch and pray.

Qu. How must our mindes be disposed when we pray?

An. To be in charitie with all.

Qu. What may encourage vs to pray?

An. The faithfull promise of the Lord that he will heare vs : Aske, and ye shall haue, knocke and it shall be opened vnto you.

Q How was prayer effectuall in christ?

An. By prayer hee wrought some of his Miracles, as appeareth, chap. 9. 29.

Qu. What is a miracle?

An. An act exceeding the course of nature.

Q. Why was it requisite that God should worke miracles?

An.

Marke.

An. To proue himselfe both God and man, and consequently the true Messias and Sauour of the world.

Qu. To saue, how many wayes may it be vnderstood?

An. Two manner of wayes : first, in preserving and giuing temporal blessings to all: and secondly, in redeeming of some, by giuing eternall happinesse to the elect.

Qu. What are the miracles of Christ?

An. Giuing sight to the blinde, strength to the lame, health to the sicke, walking vpon the waters, and raising of the dead, &c.

Quest. In this respect what is Christ called?

An. A Physitian.

Qu. How doth hee differ from other Physitians?

An. Hee wrought by his owne power, hee looked not for reward, and he scorned not to handle and touch his sicke Patients, notwithstanding the contagion of their diseases.

Doctrine

Doctrine out of the Gospel after L V K E.

Question.

What was Luke?

Ans. A Phyſitian of Antioch, and a companion with Paul in his tra-uailes.

Qu. Did hee write the Gospel as an eye-witneſſe of the ſame?

An. No, but as hee had heard from Paul and others.

Qu. What are the points from whence we muſt deriue our argumentation in this Gospel?

An. The preaching of Chriſt, the ſlanders which he ſuffred for the ſame, his apprehenſion and examination.

Qu. When began Chriſt to preach?

An. At twelue yeeres old, when his Parents found him diſputing with the Doctors in the Temple, chap. 2. 46.

Qu. How ſhall wee know a Preacher?

An. By his fruits.

Qu. Which be they?

An. His Doctrine, if it be of God: and his conuerſation, if it be according to his doctrine.

Qu.

Qu. How many things are required in a Preacher?

An. Sixe things : to preach, to exhort, to pray, to praise, to reprove, and to encourage.

Qu. What is it to teach?

An. To declare the true meaning of the Scripture.

Qu. What is it to exhort?

An. To remember the hearers of the word, what they haue heard : and to be serious with them not to forget that which they haue learned, but to bring forth fruits of a good life.

Qu. What are the fruits of a good life?

A. Deeds of charity done to the honour of God, & good of our neighbor.

Qu. To what end are they available?

An. To shew how neere or how far off we are from Christ, for he that finds by the disposition of the heart, that hee willeth well to all men, not onely his friends but his enemies, hath a sure testimony that God doth dwell in him : whereas contrariwise, hee that feeleth not the heat of charitie in his hart, may thinke assuredly God is farre from him.

Qu. Are we iustified then by works?

An. Yes, before men, but by faith before God.

Qu.

Qu. *What is it to pray?*

An. To desire of God to open the hearts of the hearers, that they may be edified by their hearing.

Qu. *What is it to prayse?*

An. To giue God thanks for them, when they are seene to profit.

Qu. *What is it to reprove?*

A. To inuey against their sins, laying before them the iudgement of God.

Qu. *What is it to encourage?*

An. To giue boldnesse to the penitent, assuring them of mercy.

Qu. *What is required in the hearers?*

An. Fiue things: first, diligent attention, not to haue their mindes carryed away in the time of preaching through vanities; secondly, meditation to ruminate vpon such good lessons as they haue heard; thirdly, application, to expresse it in the manner of their life; fourthly, prayer for the continuance of Gods spirit vpon their Teachers; and fifthly, thankesgiuing for the light of the Gospell.

Qu. *After what methode doth Christ teach?*

An. Sometime by Parables and similitudes, and sometime more plainly and familiarly.

Qu.

Qu. Why did he teach by Parables?

An. Because the vnbeleeuing Iewes might heare and not vnderstand, chap. 8.10.

Qu. What is a Parable?

A. A discourse contayning one thing in words, and another in sense.

Qu. What vices doth Christ reprove?

An. All.

Qu. How doth he reprove ambition?

An. By saying to the Apostles, Hee that seemeth least among you, the same shall be great, chap. 9.48.

Qu. How pride?

An. Hee that exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted, chap. 18.14.

Qu. How reuenge?

An. When Iames and Iohn saw the Samaritanes would not receiue Christ, they willed him to call for fire from heaven to consume them : but Christ rebuked them, saying ; Yee wot not of what spirit yee are, I come not to destroy, but to saue, chap. 9.55.56.

Qu. How inconstancie or falling from the truth?

An. No man hauing put his hand to the plow, and looking backe, is apt for the Kingdome of God, chap. 9.62.

Qu.

Qu. How neglecting of the word when it is preached, and not bringing forth fruits of repentance?

An. It shall be easier for Tyre and Sydon in the day of iudgement, then for such men, chap. 10. 14.

Qu. How worldly carefulesse?

An. By the Parable of the rich man, that built his Barnes wide, and laid vp goods for many yeeres, and said to his soule: Now take thy rest; when presently God pronounced vpon him; Thou foole, this night shall thy soule be taken from thee, chap. 12. 16. 20.

Qu. How else?

An. By the example of the Rauens and Lyllics of the field, which neyther sow nor reape, yet God feedes them: and the Lillyes are cloathed with greater royalty then Salomon, chap. 12. verse 24. 27.

Qu. By what reason did Christ confute the folly of worldly minded men?

An. By an argument *à minore ad maius*: by saying, which of you by taking thought, can adde to his stature one cubite? If yee be not able to doe the lesse, how will ye performe the greater? chap. 12. 25. 26.

Qu. What must then be our care?

P

An.

An. Not for trash of this world, but to lay vp treasure in heauen, where neither theefe approacheth, nor rust can corrupt, chap. 12. 33.

Qu. How reproveth Christ rash iudgement, as when wee doe condemne such vpon whom God executeth his iudgements to bee greater sinners then wee our selues are?

An. By telling vs that except we repent, we shall all likewise perish, chap. 13. 3.

Qu. Why?

An. Because whoso euer hath deserued worst, wee (if God should enter into iudgement with vs, haue deserued as bad as they.

Qu. How doth he reprove the trust in our owne merits?

An. By saying, When we haue done all that we can, we are still vnprofitable seruants, because wee can doe nothing but that which is our duty to doe, chap. 17. 10.

Qu. Whom doth Christ pronounce blessed?

An. The peace-maker; the poore in spirit; the sorrowfull, for they shall reioyce; the persecuted, for great shall be their reward in heauen, Mat. chap. 5.

Qu.

Qu. Wherein doth blessednes consist?

An. Not in honor, for then *Pharaoh* had beene blessed: nor in wit, for then *Achitophel* had beene blessed: nor in wealth, for then *Achab* had beene blessed: but in the feare of the Lord.

Qu. How is this feare preserved?

An. By having a care to the Commandements.

Qu. Wherein consisteth this performance of the commandements?

An. Not onely in bridling the hands, but in restraining the affections of the heart, as it is not enough to refrain from the shedding of bloud, but from the thought thereof.

Qu. How doth Christ threaten the cruell?

An. Hee that in anger cals his Brother foole, shall be in danger of hell fire, Mat. 5. 22.

Qu. To what a strict reckoning will he call the lascivious?

An. Whosoeuer looketh on a woman to lust after her, hath (saith hee) committed adultery already with her in his heart, Mat. 5. 28.

Qu. Is it lawfull for a man to put away his wife?

An. No, except it be for fornication,

Matth. 5. 32.

Qu. What oaths must wee vse in our private communication?

An. Yea, yea, and nay, nay; for whatsoever is more then that commeth of euill.

Qu. By what may we sweare?

An. Neyther by heauen, for it is the throne of God; nor by earth, because it is his foot stoole.

Qu. May we not sweare at all?

An. Yes, before a Magistrate, for the confirmation of a truth, but not otherwise.

Qu. What is an oath?

An. A calling of God to witnesse, that what we sweare is true, or to be reuenged on vs if we lye.

Qu. May wee that are humane creatures be reuenged one vpon another?

An. No.

Qu. Why?

An. Because Christ hath said, blesse them that curse you: doe good to them that hate you, chap. 6. 28.

Qu. By what reason doth Christ binde vs hereunto?

An. By an argument taken from the nature of God, who is so gracious and louing vnto mankinde, as hee maketh
the

the Sunne to rise and the raine to fall
vpon the iust and vniust, Matth. chap.
5. 45.

Qu. Who is iust?

An. Not any man : for he that saith
he hath no sinne, is a lyar, and there is
no truth in him.

Qu. How many sorts of sinners are there?

An. Three.

Qu. Which be they?

An. The first are such as are of a re-
probate sense, ueyther fearing God nor
man, as *Pharaoh, Iudas, &c.* The second
are such as before God are very impi-
ous, yet to themselves and the world
would seeme righteous : and of this sort
are the Pharises and Hypocrites. The
third is of those, that in the sight of
God and the world are sinners, but be-
cause they acknowledge their sinnes,
and are displeased with themselves for
the same, praying vnto God for his
grace, therefore are of him reputed rig-
teous : as *Mary Magdalene, Zacheus, and*
the Theefe vpon the crosse.

*Qu. What is a speciall note to know a
repentant sinner by?*

An. Vigilance, that when the Lord
commeth, he be not found an vnprofi-
table Seruant.

Luke.

Qu. Who are called profitable servants?

An. Such as with care performe the will of their Master.

Qu. Who are called vnprofitable servants?

An. First, such as are Magistrates, and abuse their authoritie to the hurt of such as are vnder them: Secondly, such as are vnder the degree of subiects, and neglect their calling, or depraue it by their wicked practises: Thirdly, rich men, that helpe not the necessities of the poore: Fourthly, the wise & learned that suffer the ignorant to goe astray for want of their good counsell and instruction.

Qu. For all these good instructions which Christ gaue vnto the Iewes, how did they reward him?

An. With slander and reproach, saying that hee did blaspheme, and cast forth Diuels by the name of Belzebub the Prince of Diuels, chapter 5. 21. and 11. 15.

Qu. What is blasphemy?

An. To detract from the power of the holy Ghost.

Qu. Was it sufficient to allay the malice of the Iewes to say Christ was a blasphemer?

An.

An. No, the condition of enuious men is such, as when they haue done what disgrace they can in words, they practise deedes, for the ouer-throw of them they hate.

Qu. How did they practise Christs overthrow?

An. By hyring Iudas to betray him vnto them.

Qu. What doe we learne by this, that amongst the twelve one was a traytor?

An. That euen amongst the smallest number of Gods elect, there the Diuell hath his instruments.

Qu. For what did Iudas betray his master?

An. For money, as many doe their soules, chap. 22. 6.

Qu. What was the last memorable thing that Christ did before his betraying?

An. The institution of the Sacrament of his body and bloud.

Qu. Of how many things doth this Sacrament consist?

An. Of two.

Qu. Which be they?

An. The visible substance, which is bread and wine; and the inuisible grace which is redemption by his death, to all that receiue this Sacrament worthily.

Luke.

Qu. How many things are required for the worthy receiving thereof?

An. Foure.

Qu. Which be they?

An. Knowledge, to discern a difference betwixt this holy ordinance and other Ceremonies : Faith, to beleue that Christ dyed for vs : Repentance, to be sorry for our sinnes : and Charitie, to forgiue our brethren.

Qu. It is not enough then to remember Christ by meditation, reading & hearing?

An. No : except wee doe likewise actually receiue his body and blood in the Sacrament of the Altar.

Qu. What two things did Christ vse in offering his body vpon the Crosse?

An. Breaking of his body, and a drawing forth of his blood.

Qu. What must our breaking be?

An. A contrition of heart for our sinnes, and breaking of bread in the way of Charitie.

Qu. What must our powring forth be?

An. Teares of repentance, and teares of compassion.

Qu. How doe wee receiue Christ in the Sacrament?

An. Spiritually.

Qu. What place must we prepare for him?

An.

An. An vpper roome in the bosome,
an inward roome in the heart, a large
roome to receiue his retinue, a fayre
roome hung with the tapestrie of righ-
teousnesse, a sweet roome decked with
the flowers of loue, a conuenient
roome with a chimney and a bed, that
is, the fire of zeale, & the bed of peace.

Qu. What must be his dyet?

An. Prayer and Thankesgiuing.

Qu. Who his attendants,

An. Faith, Hope and Charitie.

Qu. How shall a man know whether he
hath receiued Christ or not?

An. If hee finde that hee doth not
onely heare his word, but brings forth
the fruits of good doctrine: and there-
fore a good Christian is compared vn-
to a Tree.

Qu. Why?

An. Because he hath a roote, which
is Hope, a heart which is Faith, a barke
which is charitie, branches which are
spirituall Vertues, greene leaues which
are good vwords, and fruit which is
good workes.

Qu. How was Christ apprehended?

An. With bils and stauces.

Qu. How did they vse him?

An. Buffeted, and set a Crowne of
P 5 thornes

rhornes vpon his head.

Qu. Whither did they bring him to be examined?

An. To the high Priest first, then to Pilate, and afterward to Herod?

Qu. What were these men?

An. Chiefe Magistrates, but very wicked.

Q. What are godly Magistrates called?

An. Gods.

Qu. Why?

An. Because they execute the iudgement of God vpon offenders.

Qu. What was one note of a bad Magistrate in Pilate?

An. This, that although hee knew Christ to be innocent, yet because of the opinion of the people, rather then he would purchase their displeasure, he deliuered him ouer to their will, chap. 23. 25.

Qu. Vpon what occasion is the friendship of the wicked oftentimes renewed?

An. Vpon the disgrace and downfall of the godly, as appeares by Herod and Pilate, who hauing been long enemies were now reconciled together vpon the apprehensiu of Christ.

Doctrine out of the Gospell after S. IOHN.

Question.

What was Iohn?

An. An Apostle, and the entirely beloued of Christ, chap. 13. 23.

Qu. How did he write the Gospell?

An. As both an eye-witnesse, and an eare witnesse of that which Christ had said and done.

Qu. What followes in this place to be bandled?

An. These foure branches; the conuiction of Christ, his execution, resurrection, and ascension.

Qu. Were not the Iewes satisfied with the imprisonment of Christ?

An. No, they sought likewise to put him to death.

Qu. Why did they pursue him with such hatred, hauing done so many good deeds among them?

An. Vpon the same reason that vice pursues vertue, iniquitie godlinesse, falsehood truth, and darknesse light.

Qu.

Iohn.

Qu. How were they blinded?

*An. By rage of their owne affecti-
ons.*

Qu. What are the affections like?

*An. Like whirlewindes, when they
haue once gotten the vpper hand ouer
reason, as appeareth by the Iewes,
that would heare nothing, but cryed
Crucifie him, crucifie him, chap. 19. 15.*

Qu. What did they object against him?

*An. That he did seduce the people,
blaspheme, was not Cæsars friend, and
worse then Barrabas a thiefe.*

*Qu. How did they say he seduced the
people?*

*An. By false doctrine, in not attri-
buting righteousness to the Law, chap.
5. 24.*

Qu. How blaspheme?

*An. In calling himselfe the Sonne of
God, chap. 10. 33.*

Qu. How not to be Cæsars friend?

*An. In making himselfe a King,
chap. 19. 12.*

Qu. How worse then Barrabas?

*An. In that they thought a blasphe-
mer worse then a thiefe.*

*Qu. What kinde of thiefe was Barra-
bas?*

An. One that by insurrection sought

to rob the peoples hearts of obedience,
which is a kinde of spirituall theft.

Qu. How many sorts of theeves are there?

An. Three.

Qu. Which be they?

An. First, such as corrupt the mindes of others by their lewd examples. Hypocrites, slanderers, and detractors of good mens vertues. Secondly, such as teach lyes, whereby the soules of the hearers are robbed of eternall blisse. Thirdly, such as attribute vnto themselves the benefit of health, wealth, or libertie, and so depriue God of his glory.

Qu. How many kindes of corporall theeves are there?

An. Two.

Qu. Which be they?

An. Domesticall and forraine.

Qu. Whom call you domesticall theeves?

An. Such as purloine from their Masters, Parents, Husbands, Wiues, or Friends; or negligently suffer them to incurre any losse or detriment which they might preuent.

Qu. Whom call ye forraine theeves?

An. All such as rob their neighbours, cyther by false weights and measures,
bad

bad wares, or subtile practises: all Lawyers that make good causes bad, or bad good: all debtors that neuer thinke to pay, and all creditors that triumph over the bodies of their poore debtors by imprisonment, or any other kinde of oppression.

Qu. How did Christ confute the objections of the Iewes?

An. First, by saying he was the way, the truth, and the faithfull Shepheard, and therefore did not seduce the people, chap. 14. 6. and 10 11.

Qu. How secondly?

An. By saying, what he did hee did by the inspiration of the holy Ghost, and power of God the Father; and therefore did not blaspheme, chap. 1. 32. and 10. 30.

Qu. How thirdly?

An. By protesting openly, that what was due to *Cesar* ought to be given vnto *Cesar*, and therefore was not enemie to *Cesar*.

Qu. How fourthly?

An. By shewing hee came to enrich them all with the treasure of happy life, and therefore was no theefe, like *Barabas*?

Qu. Were they not satisfied with this?

An.

An. No; though *Pilate* the chiefe Magistrate before whom hee was indicted, did certifie them from the iudgement-seat that he found no fault in him, chap. 18. 38.

Qu. Why did not *Pilate* set him free?

An. Because hee respected more the displeasure of the people, then the discharge of his owne conscience, wherein hee shewed himselfe a bad Magistrate.

Qu. What are the markes of a good Magistrate?

An. Wisedome, valour, impartialitie, not to be humerous, not to be couetous, nor cruell.

Qu. When is he wise?

An. When he discerneth rightly betweene falshood and truth.

Qu. When valiant?

An. When hee feares not to execute the tenour of the Law.

Qu. When impartiall?

An. When hee neyther respecteth the rich for their authoritie, nor disdaines the poore for their basenesse and inferioritie.

Qu. When is he without humour?

An. When he executeth Iustice for the loue of vertue, & not for hate, enuy,

or

or a malicious stomacke against the party called in question.

Qu. How is he not couetous?

An. When he doth not buy or sell iustice for reward or bribes.

Qu. What is Iustice?

An. The square of life attributing to euery man that which is due.

Qu. What is Iniustice?

An. The disorder of life, with-holding from men the iust measure of their deserts.

Qu. When is a Magistrate cruell?

An. When he is wholly set vpon seueritie, without any thought of pittie or compassion.

Qu. Was Pilate altogether without compassion when he gaue iudgement vpon Christ?

An. No, hee had a kinde of compassion, but it was counterfaite, and therefore though he would wash his hands neuer so often, he cannot cleare himselfe from the guilt of innocent bloud.

Qu. How many sorts of crueltie are there?

An. Three.

Qu. Which be they?

An. The first is of such as procure it, who neuertheless will not execute it

it themselves, and this was the crueltie of the Iewes : the second is such as de- uise not themselves to be cruell, but when the sword is put into their hands, or the meanes giuen vnto them, do not spare forthwith to execute it with all immanitie and brutishnes of heart; and this is the cruelty of Tyrants and wicked men put in authoritie : the third is, of such as neglect their dutie towards them that are in danger, necessitie or tribulation, whom they both ought and might saue and helpe if they would : and such was the crueltie of *Pilate*, and is the crueltie of all such as see the innocent and guiltlesse wronged, and will not help and succour them.

Qu. How many wayes may wee helpe the distressed ?

An. Fiue manner of wayes.

Qu. Which be they ?

An. Eyther in person, when we tra- uell and labour for their deliuerance : or with our goods in relieuing their want ; or with our good words to comfort them ; or with our counsell to direct them ; or with our power quite to deliuer them.

Qu. Had Christ any such friends ?

*An. No, nor did he need them, because
he*

John.

hee could haue deliuered himselfe if it had pleased him.

Qu. Where were his Apostles?

An. Fled from him.

Qu. Peter boasted hee would dye for him, and did hee now forsake him in this extremitie?

An. He did not onely forsake him, but he flatly forswore he knew him.

Qu. How often?

An. Three times the same night that Christ was apprehended, chap. 18.

Qu. What learne we by this?

An. The inconstancie of flesh and bloud, and the ficklenesse of worldly friends.

Qu. What became of Iudas that betrayed him?

An. As of a pernicious conspirator.

Qu. How was that?

An. He hanged himselfe.

Qu. Who gaue him that iudgement?

An. His owne guilty conscience.

Qu. How many offices of torment doth a guilty conscience include?

An. Foure.

Qu. Which be they?

An. Of an Accuser, a Iuror, a Iudge, and an Executioner.

Qu. How of an Accuser?

An.

An. In laying our finnes to our charge, Rom. 2. 15.

Qu. How of a Inrer?

An. By giuing in euidence against vs.

Qu. How of a Iudge?

An. In condemning vs.

Qu. How of an Executioner?

An. By inflicting deserued punishment.

Qu. What is it to haue a guiltie conscience?

An. To liue in continuall torments and hell of minde.

Qu. What was the manner of Christs execution?

An. The death of the Crosse.

Qu. What extremitie did hee suffer before he was nailed to the Crosse?

An. He sweat water and bloud, was falsly accused, buffeted, spit vpon, scourged, reuiled, crowned with thornes, and his garments parted before his face.

Qu. What extremitie did hee endure vpon the Crosse?

An. His hands and feet were nailed, his side pierced with a speare, he dranke vinegar and gall, was forsaken of God, and reiected of the world:

Qu. For whom did hee suffer all these torments?

An.

John.

An. Nor for any offence of his, for hee was immaculate, but for our sinnes which were infinite.

Qu. To what end did he suffer them?

An. To the satisfaction of the iustice of God, and the Redemption of our soules.

Qu. What learne we by that?

An. His obedience to God the Father, and his loue towards vs.

Qu. Wherein appeared his obediense toward God?

An. In two things.

Qu. Which be they?

An. In performing all God had commanded, which is called actiue obedience: and in patient bearing all that was imposed vpon him, which is called passiue.

Qu. Wherein appeared his loue toward vs?

An. In giuing his life for vs when we were his enemies.

Qu. What is that?

An. The power and vigour of the soule, exprest by the instrument of the body.

Qu. What is the opinion of Atheists touching life?

An. Some thinke, because a man liueth

no longer then hee breatheth, that the life of man is nothing but a puffe of winde. Some againe, because the losse of much bloud bringeth the losse of life, therefore they esteeme the life to be nothing else but bloud : And other-
some, because in death they perceiue no difference between men and beasts, therefore they hold our life to be as the liues of brute beasts, vanishing, without immortallitie of the soule ; but all these opinions are corrupt and lewd.

Qu. Why so?

An. Because they are grounded onely vpon the corporall senses.

Qu. How doe you proue the soule immortal?

An. Because it is the Image of God, who is a Spirit and eternall : for there must alwayes be an agreement betwixt the Image, and the thing whereof it is an Image.

Qu. What part of Christ then suffered death ?

An. His humanitie.

Qu. Of what doth his humanitie consist ?

An. Of body and soule, like vnto ours, sinne onely excepted.

Qu. Did his soule suffer death ?

An.

1077.
An. It did.

Qu. Why then the soule is not immortal?

An. There be two kindes of death: one corporall which is a dissolution of the soule from the body: another spiritual, which is a separation of the soule from the presence of God; and in this sense it is said that Christs soule did die, insomuch as for a while it was excluded from the presence of God.

Qu. What part of Christ did not suffer?

An. His Deitie, by which hee did overcome death.

Qu. How did his victory over death appeare?

An. By his resurrection.

Qu. When was that?

An. Vpon the third day.

Qu. What benefit haue wee by his resurrection?

An. The assurance of the immortalitye both of soule and body, and that sin, death, nor hell, shall haue any power ouer vs, so long as we beleeuie in him.

Qu. How prone you that?

An. By his owne words: I am the resurrection and the life; he that beleeueth in me, though he were dead, yet shall he liue, chap. 11. 25. And againe,
bee

hee that beleeueth in the Sonne hath life euerlasting, and hee that beleueth not in the Sonne shall not see life, but the wrath of God abideth in him, cha. 3. 36.

Qu. What kinde of people held opinion that there is no resurrection?

An. The Saduces, and therefore they tempted Christ with the question of the woman that had seauen husbands, whose wife she should be at the day of the Resurrection.

Qu. How doth Christ answer this question?

An. By saying, that in the kingdome of heauen, they neyther marry nor are married, but are as the Angels of God.

Qu. What are they called that amongst vs denie the resurrection?

An. Atheists.

Qu. How many sorts of Atheists are there?

An. Two.

Qu. Which be they?

An. The one that perswade themselves the soule is mortall aswell as the body; the other, that albeit they haue some opinion of the immortalitie of the soule, yet they thinke there is no hell, nor punishment for sinne after this life.

Qu.

1037.
Qu. How doth the Scripture disprove the first.

An. By saying, that whosoever believeth in Christ shall not perish, but have eternall life, chap. 3. 5.

Qu. How the second?

An. By the words that God shall say to the wicked at the day of iudgement; Depart from me yee cursed into everlasting fire, which is prepared for the Diuell and his Angels, Mat. 25. 41.

Qu. How many sorts of Angels be there?

An. Two: good and bad.

Qu. Of what substance are good Angels?

An. Not of the nature and essence of God, nor immortall of themselves: but haue their immortalitie of God, who both giues it vnto them, and preserveth them in it, and could take it from them if he would.

Qu. What difference is there betwixt the spirits of men and Angels?

An. The spirits of men are ioyned vnto bodies, the spirits of Angels are not.

Qu. Are not the spirits of men Celestiall?

An. Yes, not in respect they are drawne

drawne from the nature of God, but in respect of the agreement that is betwixt them.

Qu. What difference is there betwixt soule and spirit?

An. A soule is common to all men liuing, as well Infidels as other, but a spirit is properly in those that are regenerate and borne anew by faith and the holy Ghost.

Qu. To whom did Christ first appeare after his Resurrection?

An. To Mary Magdalen, & afterward three severall times to his Apostles.

Qu. How long was hee vpon the earth after his Resurrection?

An. Fortie dayes, and then hee was taken vp on high, and a cloud receiued him, Acts 1. 3. 9.

Qu. Where was Christ when hee was taken vp?

An. Vpon mount Olinet.

The end of the Gospell.

Q

The

The A c t s.

Question.

After that Christ ascended into hea-
uen, whom did he leave on earth for
the building up of his Church?

An. His eleuen Apostles.

Qu. How did he strengthen them?

An. By sending the holy Ghost vnto
them, chap. 2. 4.

Qu. In what likenesse did the holy
Ghost appeare?

An. In the likenesse of fiery tongues,
chap. 2. 3.

Qu. With what did it indue them?

An. With the knowledge of lan-
guages.

Qu. To what end?

An. That they might preach to all
Nations.

Qu. Was that their office?

An. Yes.

Qu. Who enioyned them therunto?

An. Christ, chap. 1. 8.

Qu. Vpon how many points did their of-
fice consist?

An.

An. Of two.

Qu. Which be they?

An. To baptise and instruct.

Qu. How did they baptise?

An. In the name of the Father, of the Sonne, and of the holy Ghost.

Qu. How did they instruct?

An. Two manner of wayes.

Qu. Which be they?

An. By testifying the death, resurrection, and ascension of Christ: & teaching of Faith, Repentance, and good workes, chap. 2. 23. 24. 25. 28.

Qu. What power had they given them to confirme their doctrine?

An. The power of working Miracles: as making the lame to goe, healing the sicke, and raising the dead, chap. 3. 6. and 9. 34. 40.

Qu. Who stood against them?

An. The practise of the Diuell.

Qu. Who defended them?

An. The providence of God.

Qu. How did the Diuell practise against them?

An. By raising vp conspiracies tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes, and death.

Qu. To what purpose and end did the

Q^a

Acts.

the Diuell doe this?

An. To ouerthrow, or at the least to stop the course of their preaching, if it had beene possible.

Qu. How did God defend and preserve them?

An. Hee revealed the conspiracies against them, chap. 9. 24. He pacified the tumults and commotions, chap. 19. 35. to 41. Hee sent them refuge in time of persecution, chap. 14. 6. Hee conuerted the hearts of their slanderers, chapter 2. 37. He deliuered them out of prison, chapter 5. 19. He comforted them when they were beaten, cha. 5. 41. and 23. 11. and in death hee gaue them life, chap. 14. 19.

Qu. Who conspired against them?

An. The Iewes.

Qu. How?

An. When Paul was imprisoned by them, some fortie of them and more tooke an oath that they would not eate nor drinke vntill they had slaine Paul, Acts 23. 12. 13.

Qu. Vnder what colour would they execute their malice?

A. Vnder colour to haue him brought forth to be examined, and they by the way would murder him.

Qu.

*Qu. How did God reveale this conspi-
racie?*

*An. Paul's sisters sonne over-heard
it, and was sent to tell the Captaine of
the Castle of it, chap. 23. 20. 21.*

*Qu. What did the Captaine when hee
heard it?*

*An. Sent Paul with a power of men
for his guard, to Cæsarea, to Felix the
chiefe Gouvernour.*

Qu. Who raised tumult against them?

*An. The Iewes, and one Demetrius
a siluer-Smith at Ephesus.*

*Qu. Against which of the Apostles did
Demetrius raise a tumult?*

*An. Against Paul, Gaius, and Ari-
starchus Pauls companions.*

Qu. Why?

*An. Because they spoke against Ima-
ges, by making of which hee got his li-
ving.*

*Qu. What was Demetrius intent by
this commotion?*

*An. To haue Paul and his Disci-
ples supprest?*

*Qu. How did God prevent their pur-
pose?*

*An. The Towne-clarke pacified the
people, and the men were let goe, chap.
19. 35.*

Qu. Who was the Diuels instrument to persecute the Apostles?

An. Herod in Iudea, and the vnbeleeuing Iewes in Iconium, Thessalonica, and other places.

Qu. How did Herod persecute?

An. He killed Iames, and put Peter in prison, chap. 12. 25.

Qu. Who was Gods instrument to deliuer Peter?

An. An Angell.

Qu. How was Herod punished for his crueltie?

An. Hee was eaten to death with wormes, chap. 12. 13.

Qu. Whom did the vnbeleeuing Iewes persecute at Iconium?

An. Paul and Barnabas.

Qu. How were they deliuered?

An. God gaue them knowledge of their dangers.

Qu. Whither went they for refuge?

An. To Listra and Derbe, Cities of Licaonia, chap. 14. 6.

Qu. Who were persecuted in Thessalonica?

An. Paul and Silas.

Qu. How escaped they?

An. Their friends sent for them by night to Bærea, chap. 17. 10.

Qu.

Qu. Who were the Devils instruments to slander the Apostles?

An. The Iewes.

Qu. Where?

An. At Ierusalem.

Qu. In what manner?

An. By saying (when they spoke all manner of languages) that they were drunke with new wine, chap. 2. 13.

Qu. How did God make them repent their slander?

An. By touching them with remorse of conscience.

Qu. Who were the Devils instruments to imprison the Apostles?

An. King Herod, the Iewes, and the Romane Substitute.

Qu. Who was Gods instrument to deliver them?

An. An Angell, and such men as he raised to be their friends, chap. 5. 19.

Qu. How did God comfort the Apostles when they were beaten?

An. By speaking to them in visions, chap. 23. 11.

An. To which of them did he give life in death?

An. To Paul.

Qu. In what manner?

An. When Paul was stoned by the

men of Lystra, and carryed out of the Citie for dead, God raysed him vp againe, euen in the midst of the Disciples that stood about him, chap. 14. verse 19. 20.

Qu. What learne wee by the sequell of this discourse?

An. That God by simple men in spite of all tyranny, replenished the whole world with the sound of his Gospell.

Qu. But Paul, as we read in the eighth chapter, persecuted the Church, and consented to the death of Stephen: how came he then to be an Apostle?

An. The spirit of God (in whose hands are the hearts of all men) conuerted him from a persecutor to a Preacher, so that amongst all the Apostles, none was more zealous, nor added more soules to the Church then he did.

Qu. How doth that appeare?

An. By his painefull trauell through many Countries, his stripes, imprisonment, stoning, danger by land and sea, which he ioyfully suffered for the loue of Christ Iesus.

Qu. Why did God suffer his chosen Seruant to be so iniuriously handled of the world?

An.

An. For three reasons.

Qu. Which be they?

An. That hee himselfe might be the more glorified by their deliuerance, their enemies more iustly condemned, and his seruants more worthy their reward in heauen.

Qu. As they were painefull to teach, were the people as ready to follow their doctrine?

An. Many were, of those whose harts were prepared for that calling: but otherwise, they that were not, refused.

Qu. It appeareth then that Faith is the onely gift of God?

An. It is: and increaseth in vs by hearing of his word, as appeareth by *Lydia*, the woman of the *Thyatirians*, whose heart the Lord opened, that she attended to the doctrine of *Paul*, chap. 16. 14.

Qu. What strange conversions were there made by the Apostles?

An. The conuersion of the *Æthiopian Eunuch*, of *Cornelius*, of *Eneas*, and *Pauls* laylor.

Qu. Why did the conversions of these men seeme more strange then the rest?

An. Because in the eye of the world, both for their calling and qualitie they

seemed more vnlkely to be conuerted then any other.

Qu. How?

An. The Eunuch was of the Hea-then that worshipped strange Gods, ch. 8. 37. *Cornelius* a souldier, whose stearne profession might seeme to harden his heart against the first impression of Christian Faith, chap. 10 5. *Elimas* a Coniurer, and one that practised with the Diuell: and the Iaylor, a forward minister to execute the crueltie of such as persecuted Christ and his Church.

Qu. How did the conuerted shew themselves afterward to be Christians?

An. By their good workes.

Qu. What were they?

An. The Eunuch planted the Gospel in Ethiopia: *Cornelius* vsed much prayer and almesdeeds: and the Iaylor drest the wounds of *Paul* and *Silas*, and refreshed them with meate.

Qu. It is not then enough for vs to be Christians in name, but wee must also be so in nature?

An. No, for otherwise we shall be sure to vndergoe the wrath of God.

Qu. By what example?

An. By the example of *Ananias* and *Saphyra*, and of *Eutichus*.

Qu.

Qu. What were their faults?

An. Ananias and Saphyra after they were receiued into the Church, did not with their whole hearts addict themselves to the seruice of God.

Qu. Wherein did they faile?

An. In that whereas it was accustomed among them to imploy all their goods to the benefit of their brethren, they kept backe a part to their owne priuate vse.

Qu. How were they punished?

An. With sodaine death, chapter 5.
10.

Qu. If God shewed such seuerity vpon them, in that they distributed not their whole substance to the maintenance of Christian charitie, what ought they to feare that will bestow nothing, not so much as the superflustie of their riches to the relieuing of their distressed brethren?

An. Not onely death of body in this world, but destruction of soule and body in the world to come, vnlesse they amend.

Qu. Wherein did Eutichus offend?

An. Being of the congregation of the faithfull, as he sat with others to heare Paul preach, neglected his doctrine, (as at many Sermons with vs we may
see:

To the Romanes.

See the like) and fell into a sleepe.

Qu. How did God punish him?

An. He made him an example to the whole assembly, by suffering him to fall from the third loft; so that hee lay for dead till Paul reuiued him.

Qu. But our Christians sit low, and in their Pewes, and therefore need feare no such danger?

An. True, they neede not feare falling to the ground, but they may sit in dread of a greater fall.

Qu. What is that?

An. From the top of heaven to the bottome of hell, if when they should heare the word of God, they suffer sleepe to stop their cares.

Saint *Pauls* Epistle to the ROMANES.

Question.

VV *Hat was the cause the Apostles writ Epistles?*

An. The variety of Nations whom they had conuerted, with whom

whom they could not alwaies in person be conuersant, and therefore they sent their mindes vnto them in writing.

Qu. To what end?

An. To cherish their young Faith, which otherwise (like a greene Tree that hath not taken deepe roote) might be shaken with contention and Error.

Qu. Was there any such thing in Rome, at such time as hee sent this Epistle thither?

An. Yes.

Qu. What was it?

An. The Iewes began to despise the Gentiles, and the Gentiles the Iewes.

Qu. Wherefore did the Iewes despise the Gentiles?

An. They thought them vnworthy to be partakers of grace through Christ, because they were not vnder the Law as well as they.

Qu. How did the Gentiles despise the Iewes?

An. They thought them more vnworthy of Gods fauour through Christ, because they had refused him for their Messias, to whom onely he was sent.

Qu. How doth Paul take vp this contention?

An.

To the Romanes.

An. By prouing them both guiltie of monstrous sinnes, and therefore vnfit cyther to reprove other.

Qu. *Of what doth he proue the Gentiles guiltie?*

An. Of Idolatry: for though they had not the law written, yet by the frame of heauen and earth, they could not but know there was an omnipotent God; and therefore they ought not to haue worshipped Idols, chap. 10. 22.

Qu. *What doth he hold the Iewes guiltie of?*

An. Of presumption, in thinking they could be iustified by the Law: so that neyther in the Law, nor out of the Law (that is, before the Law was giuen) can there be any righteousnesse.

Qu. *What then must they depend vpon for their Iustification?*

An. Onely faith in Christ Iesus, who had performed the Law for them: for to heare the Law was no cause of Iustification, but to performe the Law, which none was able to do, but onely the Son of God, chap. 2. 13. and 3. 20. 25.

Qu. *How doth Paul distinguish the Law?*

An. Into the Law of the letter, and the Law of Faith.

Qu.

Qu. What doth the Law of the letter?

An. Shewes vs what sinne is, but purgeth not vs from sinne.

Qu. What is the Law of Faith?

An. Righteousnesse, obtained without the Law.

Qu. How proueth he that?

An. By the example of Abraham, who was iustified by Faith before hee was circumcised; that hee might not thinke Circumcision the cause of Iustification, chap. 4. 10.

Qu. How then doth hee draw the Iew and the Gentile to agreement?

An. By shewing them that both the circumcised and the vncircumcised shall be saued if they belecue.

Qu. What doth beliefe bring?

An. Peace of conscience towards God through our Lord Iesus Christ, chap. 5. 1.

Qu. What doth peace of conscience bring?

An. Ioy in tribulation.

Qu. What tribulation?

An. Patience.

Qu. What Patience?

An. Experience.

Qu. What Experience?

An. Hope, that will not deceiue vs.

Qu.

To the Romanes.

Qu. How is our hope made vndecceivable?

An. By the loue of God.

Qu. Wherein?

An. In that when wee were yet his enemies, hee gaue his onely begotten Sonne to death.

Qu. How became we Gods enemies?

An. By the sinne of Adam.

Qu. Whether was greater the condemnation that came through the sin of Adam, or the Iustification that came through the righteousness of Christ?

An. The iustification that came by the righteousness of Christ.

Qu. Why?

An. Because by one sin onely came damnation, but Christ by righteousness hath forgiven many sinnes, that is, not onely the sinne of Adam, whereof we are guiltie, but many other sinnes of our owne, which wee haue since committed.

Qu. What bringeth vs to the knowledge of sinne?

An. The law: for we had not knowne lust, if the Law had not said, Thou shalt not lust.

Qu. Then the more sinne is manifested, the more grace abounds?

An.

An. It doth.

Qu. May we therefore sinne that grace may abound?

An. God forbid.

Qu. Why not?

An. Because when in Baptisme we are made partakers of grace, we dye to sinne, and rise againe to newnesse of life, chap 6.6.

Qu. What is it to dye to sinne?

An. To abolish the workes of the flesh.

Qu. What is it to rise to newnesse of life?

An. To follow the workes of the spirit.

Qu. What call you the workes of the spirit?

An. Faith, Charity, Peace, Concord, Mercy, Loue, &c.

Qu. What call you the workes of the flesh?

An. Pride, Enuy, Sloath, Gluttony, Vncharitablenesse, &c.

Qu. How are they rewarded?

An. With death: for the reward of sinne is death, chap. 6. 13.

Qu. How are the workes of the spirit rewarded?

An. With eternall life, chap 6.13.

Qu.

To the Romanes.

Qu. Are wee all subiect to death by the Law?

An. We are.

Qu. How then can the Law be good which is the cause of much ill?

An. Yes, the Law is holy and good, and ordained to giue vs life, but that sinne working in vs alters the property of the Law, so that in stead of life wee finde death, chap. 7 10.

Qu. How shall we auoid this danger?

An. By liuing after the Spirit.

Qu. Who are they that liue after the Spirit?

An. Such as God in his fore-knowledge hath predestinated thereunto, chap. 8. 30.

Qu. Are all men predestinated to be saued?

An. No : some are made vessels of wrath to destruction, as other some are made vessels of mercy prepared to glory, chap. 9. 15.

Qu. Is God then the cause of mans condemnation?

An. No : but sinne which raigeth in man.

Qu. What are they called which are ordayned to be saued?

An. The children of God.

Qu.

Qu. How are we made the children of God?

An. Three manner of wayes.

Qu. Which be they?

An. By Election, Creation, and Adoption.

Qu. Why are these blessings bestowed upon vs?

An. Not for any desert of ours, but through the meere loue and mercy of God.

Qu. What recompence doth he require of vs for them?

An. Nothing but loue.

Qu. How is our loue showne?

An. If we suffer neyther tribulation, persecution, famine, nakednesse, perill, nor sword to seperate vs from Christ.

Qu. When are wee separated from Christ?

An. When we doe or consent to doe any thing contrary to his will.

Qu. Why must wee endure any extremitie rather then reuolt from God?

An. Because the afflictions of this life are not worthy of the glory which shall be showne vnto vs in the life to come, chap. 8. 18.

Qu. Doe we obtaine that glory then by workes?

An.

An. No, but by the mercy of God onely, yet workes and the good motions of the Spirit testifie to our consciences in the meane space, that such a reward is laid vp for vs.

Qu. How are wee put from that glory?

An. Onely by our sinnes.

Qu. To whom was the Covenant of this glory made?

An. To the Iewes first, and then to the Gentiles.

Qu. How did the Iewes lose it?

An. By thinking to become righteous by the Law.

Qu. How did the Gentiles obtaine it?

An. By beleeuing in Christ so soone as they heard of his name, chap. 9. 30.

Qu. Why could not the Iewes be righteous by the Law?

An. Because they could not fulfill the Law.

Qu. Are the Gentiles then righteous by fulfilling the Law?

An. They are.

Qu. How doe they fulfill the Law?

An. Not in themselves, but in the worke of Christ, who hath fulfilled it for them, and for all others that beleue in him, so that his righteousness is become theirs, chap. 10. 4. 9.

Qu.

Qu. Are all the Iewes reiected?

An. No : God hath referued a remnant to be ſaued, chap. 9. 27.

Qu. Are the Gentiles all accepted?

An. No: but onely ſuch as heare the word and belceue.

Qu. But ſome haue not heard the word, therefore they ſhall be excuſed?

An. Not ſo: the ſound thereof is gone through the earth, therefore none can plead ignorance, chap. 10. 18.

Qu. Becauſe wee are Gentiles, and accepted by our beleeſe in the place of the vnbeleeuing Iewes, ought wee to deſpiſe them in reſpect of our ſelues?

An. No.

Qu. Why?

An. Becauſe we are not ſo accepted, but we may be reiected; nor they ſo reiected, but they may be receiued : for if GOD grafted vs into the true Vine which were but wilde branches, much more may he graſt the Iewes, which were the true branches, into the true flocke againe, chap. 11. 17.

Qu. Why doth Saint Paul vrge this ſimilitude?

An. To ſhut vp the contention betweene the Iewes and the Gentiles, that neyther ſhould deſpiſe other : becauſe they

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they were alike in beliefe & vnbeliefe.

Qu. After the deciding of this contro-
uerſie and certaine principall points of Reli-
gion (as Faith and Iuſtification) declared,
wherein doth Paul ſhew wee ought to ſtrive
one to excell another?

An. In vnitie and vprightneſſe of
life?

Qu. How is that to be performed:

An. By offering vp our ſelues a liuely
ſacrifice vnto God.

Qu. What is a liuely ſacrifice?

An. To caſt off the workes of
darkeneſſe, and put on the armour of
light.

Qu. How muſt wee caſt off the workes of
darkeneſſe?

An. By conforming our ſelues after
the will of God, and not after the fa-
ſhion of the world, chap. 12. 2.

Qu. What are the workes of darkeneſſe?

An. To imbrace pride, rather then
humilitie; luſt rather then chaſtitie; hate
rather then loue; rebellion rather then
obedience; gluttony rather then abſti-
nence, &c.

Qu. What is the armour of light?

An. To diſpoſe our mindes after the
contrary.

Qu. It ſeemeth then by being commanded

to sacrifice our bodies, that every Christian
is a Priest?

An. True, we are.

Qu. How are we consecrated?

An. Not by the infusion of oyle, but
by the inspiration of the holy Spirit.

Qu. When?

An. At our Baptisme.

Qu. Doe all Christians serve the office
of Priest-hood?

An. No.

Qu. Why?

An. Because their sacrifice is not such
as it should be.

Qu. How comes that to passe?

An. By reason they preferre not sor-
row before ioy, death before life, rebuke
before honour, enemies before friends,
for the loue of Christ, and as he in his
life did for our example.

Qu. To whom is it given to know these
things?

An. To all, but not after a like mea-
sure.

Qu. What must they doe that haue pri-
uiledge of grace aboue others?

An. Not boast of it, but helpe to fur-
ther them that want, chap. 11. 3.

Qu. By what example are we taught so
to doe?

An.

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An. By the example of the members of a mans body : for as when the foot is offended, the rest of the members, as the eye, hand, and tongue straight minister to it; so ought it to be in the members of Christ his body, when one faints the rest must relieue it.

Qu. Who is the head of the myssicall bodie?

An. Christ.

Qu. Who are the eyes?

An. His Preachers.

Qu. Who are the eares?

An. Hearers of the word.

Qu. Who are the hands?

An. The Magistrates.

Qu. Who are the feete?

An. The Subiects.

Qu. What is the dutie of a Preacher?

An. To teach with sinceritie.

Qu. What is the dutie of the Hearer?

An. To attend with reuerence.

Qu. What is the dutie of the Magistrate?

An. To rule with Iustice.

Qu. What is the dutie of the Subiect?

An. To obey with loue.

Qu. What are the sinewes that binde the ioynts of the myssicall body together?

An.

An. Compassion and Brotherly loue.

Qu. What is Compassion?

An. A suffering with our Christian brethren, or a like feeling of the heart that we shew to them, as if it were hapned to our selues.

Qu. What doth it produce?

An. A distributing to their necessitie, as counsell to them that erre, comfort to all them that mourne, and food to them that hunger, clothing to them that are naked, and harbour to them that are harbourlesse, chap. 12. verse 15 17.

Qu. How are these vertues performed in vs?

An. By continuance in prayer.

Qu. What vices are contrary to Compassion?

An. Hate, reuenge, arrogancy, and selfe-loue.

Qu. Why must we not hate?

An. Because God hath commanded loue, chap. 12. 14.

Qu. Why must we not reuenge?

An. Because reuenge is the Lords, chap. 12. 16.

Qu. Why must we not be arrogant and high-minded?

R

An.

To the Romanes.

An. Because wee are all of one lineage, and no man hath any thing of himselfe, but what is giuen him of God.

Qu. What is Selfe-loue?

An. To be wise in our owne conceits.

Qu. Doth our dutie onely extend to the body of our Christian brother?

An. No, but to his minde also.

Qu. How is that?

An. We must take heed that we offend not his conscience by eating of meates, and obseruation of dayes, chap. 14. 21.

Qu. When are these precepts to be put in execution?

An. Out of hand.

Qu. Why?

An. Because the time of our saluation draweth neere, chap. 13. 11.

Qu. When to be left off?

An. Not till death.

Qu. Why?

An. Because whether we liue or dye, wee liue and dye to the Lord, chapter 14. 8.

Qu. How doth Saint Paul conclude this Epistle to the Romanes?

An. With two things.

Qu.

Qu. Which be they?

An. With exhortation and prayer.

Qu. What doth he exhort them vnto?

An. The reading of the Scriptures, thankesgiuing, and to beware of false Prophets.

Qu. Why doth he exhort them to read the Scripture?

An. Because whatsoeuer is written, is written for their and our instruction, chap 25.4.

Qu. Why to thankesgiuing?

An. Because of the mercy of God shewed vnto all.

Qu. Why to beware of false Prophets?

An. Because they raised diuisions and opinions in the Church, contrary to the doctrine of Christ, chap. 16.17.

Qu. What is his prayer?

An. That they might be filled with all ioy and peace that comes by Faith, and with all abundance of Hope.

Qu. What is Hope?

An. An assured expectation of blessednesse to come; to which Christ Iesus bring vs, Amen.

Qu. From whence did Paul write this Epistle?

An. From Corinth.

I CORINTHIANS.

Question.

VV Here was Paul when he writ this Epistle to the Corinthians?

An. In Syria.

Qu. What was the cause that moved him to write?

An. The sects and diuisions that in his absence tooke roote in the Church of Corinth.

Qu. What were they?

An. Some held of Paul, some of *A.* pollo, and some of *Cephas*.

Qu. How doth he reprove that?

An. By shewing them that Christ is one, and his religion one, and therefore ought not to be diuided: and howsoeuer Paul, *Apollo*, or *Cephas* plant, it is nothing except God giue the increase, chap. 3, 6.

Qu. Whence then proceeds the knowledge of the Scripture?

An. From the Spirit of God, chap. 2. 12.

Q^u.

Qu. Who is the meanes?

An. The Preacher, chap. 3. 9.

Qu. How ought he to deliuer the word?

An. Not in the enticing speech of mans wisdom, but in the plaine evidence of the spirit, chap. 2. 4.

Qu. Why?

An. Because the wisdom of the world before God is foolishnesse, & that which the world accounts foolishnesse is wisdom before God, chap. 3. 19.

Qu. What is their offence then that perswade themselves the Gospell is not well taught except it be set forth with eloquence of speech?

An. They make the Crosse of Christ of none effect, attributing that vnto men, which belongs to the power of God, chap. 1. 17.

Qu. What are the inconueniences which come by controuersie in Religion?

An. Vice passeth away vnpunished, and the Congregation is scandalized, chap. 5. 2. & c.

Qu. What be the vices Saint Paul noteth in the Corinthians.

An. Arrogancie, Incest, going to law one with another, and fornication.

Qu. How would he haue arrogancy reclaimed?

I Corinthians.

An. By humilitie; if any man among you seeme to be wise in this world, let him be a foole, that hee may be wise, chap. 3. 18.

Qu. How Incest?

An. By excommunicating the party, chap. 5. 5.

Qu. How going to Law?

An. By choosing some one or other of their brethren to set concord betwene them without expence of time and further charge, chap. 6. 5.

Qu. How Fornication?

An. By marriage: to auoid fornication, let euery man haue his wife, chap. 7. 2.

Qu. Which doth he most commend, marriage or a single life?

An. A single life.

Qu. Why?

An. Because it is most apt for the seruice of God, by reason it is freed from cares, the other is intangled, chap. 7. 32. 33.

Qu. Doth hee not likewise taxe them of Idolatry?

An. Yes, and of thinking the Minister a burden to the Congregation.

Qu. How doth he reprove the first?

An. By shewing that although they feare

feare God in heart, yet it is not lawfull for them to eate with Idolaters.

Qu. Why?

An. Because in so doing they may wound the weak consciences of others, chap. 8 I I. 12.

Qu. How doth hee reprove the second?

Qu. By shewing that hee which feedeth the flocke, is worthy to eate of the milke of the flocke, Chapter 9. 7.

Qu. By whose example doth he teach them to avoid these enmities?

An. By the example of the Iewes, who were ambitious, full of strifes, despisers of Prophets, and prophaners of holy things, chap. 10.

Qu. Why are they taught to avoid these things?

An. Because their bodies are the Temples of God, and therefore they ought not to make them the Temples of the Diuell, by suffering themselves to be polluted with such vncleannesse, chap. 3. 1.

Qu. When doe they avoid them?

An. When they doe all things in puritie of Spirit, and to edification, chap. 14. 5.

1 Corinthians.

Qu. What is the best ground of edification?

An. Loue.

Qu. How doe you proue that?

An. Because hee that teacheth, although hee speake with the tongue of an Angell, and haue not loue, is like a tinkling Cimbale, chap. 13. 1. Hee that hath faith able to remoue mountaines, and wants loue, is nothing, verse 2. And he that giueth all he hath to the poore, and is without loue, profiteth nothing, verse 3.

Qu. Loue then is necessary in all the points of religion?

An. It is: for hee that comes to the Lords Table without Loue, is an vn-worthy guest: And hee that prayeth and is not in loue, calleth for vengeance on himselfe.

Qu. Wherein did the Corinthians abuse Prayer?

An. In not obseruing the custome of time.

Qu. What was that?

An. To pray bare-headed, chap. 11. verse 4.

Qu. Wherein did they abuse the Lords Supper?

An. In that some came with a carnall desire

desire to eate, and some had filled themselves before, chap. 11. 21.

Qu. What was the presumption of their women?

Ans. They tooke vpon them to teach, which is not allowable, chapter 14. 34.

Qu. What principall thing was to be observed amongst the teachers?

Ans. Not to preach or pray in a strange tongue, by which the people could not be edified, nor whereunto they could not say Amen, chap. 14. 2.

Qu. What is the last error that Paul confuteth in them?

Ans. Their doubting of the Resurrection.

Qu. How doth hee confute it?

Ans. By shewing that Christ is risen, who is the first fruit of them that shall rise, chap. 15.

Ans. How doth hee prove that Christ is risen?

Ans. By the testimonies of the Apostles and of others that saw him: but least this might not be sufficient, hee confirms it also by reason.

Qu. How is that?

Ans. That vntlesse there be a resurrection, Faith and Preaching are both in

2 Corinthians.

vaine, chapter 15. verse 15.

Qu. How doth Paul conclude this Epistle?

An. With an exhortation for the reliefe of the poore.

2 CORINTHIANS.

Question.

F*rom whence was this second Epistle to the Corinthians written?*

An. From Philippi, a Citie in Macedonia.

Qu. What are the principall circumstances?

An. Three.

Qu. Which be they?

An. The cause why he writ, the persons whom he toucheth, and the matter whereof he treateth.

Qu. What was the cause of his writing?

An. The inflexible nature of some, that notwithstanding his former persuasions still despised his authoritie.

Qu. Who are the persons?

An.

An. The false Teachers, himselfe, and the Corinthians.

Qu. What is the matter?

An. A confutation of his detractors, & a confirmation of his owne doctrine.

Qu. How confutes he his detractors?

An. By prouing them Teachers not for loue, but to fill their owne bellies, and that they were boasters of other mens labours, chap. 10. 15. and 11. 20.

Qu. How doth he confirme his owne doctrine?

An. Three wayes.

Qu. Which be they?

An. First, in respect of the ground thereof, which is Christ Iesus, chap. 4. 5. Secondly, in respect of the fruit which it had brought forth in them, which was faith, patience, and loue, chap. 8. 7. and 9. 2. Thirdly, in respect of his owne constancie, whom the persecutions of the world had sealed the true Minister of God.

Qu. How?

An. In that neyther imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land could terrifie him from proceeding in his calling, chap. 6. 4. and 11. 24. to 30.

To

To the GALATIANS.

Question.

VV *Has was the cause Paul writ to the Galathians?*

An. Their declining from that which he had taught them.

Qu. What was that?

An. Faith in Christ Iesus.

Qu. How declined they from Faith?

An. In thinking to be iustified by the workes of the Law.

Qu. How doth he rebuke them?

An. By shewing that as many as are of the workes of the Law, are vnder the curse, chap. 3. 10.

Qu. How were wee deliuered from this curse?

An. Christ hath redeemed vs, by being made a curse for vs, chap. 3. 13.

Qu. What doth hee then counsell them to doe?

An. To forsake the beggarly traditions of the Law, as Circumcision and the obseruations of dayes and times, chap. 4. 9. 10.

Qu.

Qu. What was the reason?

An. Because neyther circumcision, nor vncircumcision auaille any thing, but a new Creature, chap. 6.15.

Qu. What is understood by a new creature?

An. One regenerated by Faith, as being dead to sinne, and risen againe through Christ to newnesse of life, cha. 2. 19. 20.

Qu. How are wee knowne to be regenerate?

An. If wee bring forth the fruits of the spirit.

Qu. What are the fruits of the spirit?

An. All kindes of vertuous liuing, chap. 5. 22.

Qu. Where was Paul when he writ this Epistle?

An. At Rome.

Paul to the EPHESIANS.

Question.

WHat was the estate of the Ephesians when Paul wrote vnto them?

An.

Ephesians.

An. As it is of those amongst whom Gods word had beene sowne.

Qu. How is that?

An. The good seed of *Pauls* doctrine was mingled with the Cockle and weeds of false Teachers.

Qu. In such a needfull businesse, how chanced it hee did not rather goe vnto them then write?

An. Because he was prisoner in Rome,

Qu. What method doth hee vse in confirming the *Ephesians* in the Faith which hee had before taught them?

An. First, hee vseth an admonition, then a Prayer, and last of all an exhortation.

Qu. Of what doth he admonish them?

An. Of foure things.

Qu. Which be they?

An. First, hee shewes that they were predestinated to the calling of Christians before the foundation of the world, and therefore it was nothing that had hapned vnto them by chance, chap. 1. 4. 11. Secondly, he puts them in minde that the ground of their Faith is Christ Iesus, to whom all power both in heauen and earth was giuen, and therefore they needed not to stand doubtfull of their rewarde, chap. 2. 20. to 23. Thirdly, hee

hee records in what state they were before they were called.

Qu. What was that?

An. That they were vnder the power of Sathan, and dead through sin, and therefore being now quickened by the Spirit of Christ, the farther they were off from grace, the greater debtors they are now for the same, chap. 2. ver. 2. 4. 5. Fourthly, he bids them not to faint, because of the persecution which they saw was laid vpon him.

Qu. What reason shewes he for that?

An. Because it was to their glory, chap. 3. 13.

Qu. In what respect could his persecution be to their glory?

An. In this, that seeing him constantly endure imprisonment and death for the truth of the Gospell which hee had preached vnto them, they might assure themselves his doctrine was the Word of God, and no tradition of man.

Qu. For what doth hee pray to God for them?

An. For three things.

Qu. Which be they?

A. First, for the strength of his holy spirit, ch. 3. 19. Secondly, that he would giue them a faithfull heart, Exod, 17.
And

Epheſians.

And thirdly to endue them with vnfaigned charitie.

Qu. How manifold are theſe exhortations?

An. Two-fold.

Qu. As how?

An. Generall and particular.

Qu. What is his generall exhortation?

An. Certaine obſervations common to all men, as to walke worthy of their calling, chap. 4. 1.

Qu. What is their calling?

An. Chriſtianitie.

Qu. What is the end thereof?

An. Eternall life.

Qu. Who hath called thereunto?

An. God the Father, by his Sonne Chriſt Ieſus, chap. 3. 11.

Qu. By what meanes?

An. By two kinde of meanes.

Qu. Which be they?

An. Firſt, by outward meanes, as by afflictions and perſecutions: and ſecondly, by inward meanes, as by the working of Gods word in our hearts, and the whoſome admonition of his holy ſpirit, chap. 4. 30.

Qu. How may we walke worthy of our vocation?

An. If wee auoid lying, anger, theft, filthy

filthy speaking, and imbrace humilitie, meeknesse, patience, charitie, and vnitie of spirit, chap. 4. 2. 3. and verse. 25. to 31.

Qu. What is Humilitie?

An. Not to preferre our selues before others, nor to despise them in respect of our selues.

Qu. What is Meeknesse?

An. Not to be easily moued to anger.

Qu. Is it not lawfull then to be angry with such as offend?

An. Yes, so that we be not angry vn-to sinne, nor let the Sunne goe downe vpon our wrath, chap. 4. 26.

Qu. How may we be angry and sin not?

An. If we so bridle our fury, as that wee breake not forth into any wicked or vnlawfull act.

Qu. What is Patience?

An. A quiet digesting of wrong, and leauing the reuenge to God.

Qu. What is Charitie?

An. A compunction of heart, whereby one Christian is incited to help and succour another.

Qu. What call yee the vnitie of the spirit?

An. An agreement together of Gods people in true faith and doctrine, without sect or dissention.

Qu.

Qu. Why ought we to walke in vnitie of spirit?

An. Because God which hath created vs, Christ which hath redeemed vs, and the holy Ghost which hath sanctified vs, is but one, and the meanes whereby wee are saued onely one, that is to say, Faith: and therefore wee ought to agree together in one minde, as children of one Father, or as heyres ordained all for one happy inheritance, chap. 4. vers. 4. 5. 6.

Qu. Having declared what the vertues be which Saint Paul would haue vs follow, rehearse the vices which hee would haue vs auoid.

An. Lying (as I said before) theft, anger and filthy talking: and out of the fift Chapter, couetousnesse, fornication, drunkennesse, false doctrine, foolish and idle iesting.

Qu. What is a Lye?

An. A counterfeit and false declaration of the thought and minde, as when we speake one thing, and thinke another.

Qu. What is Theft?

An. Not onely to steale with the hand, but all manner of deceit and vnlawfull gaine.

Qu.

Qu. What is Anger?

An. A desire of reuenge for some wrong done vnto vs, or vnto them whom we loue.

Qu. Of how many sorts is it?

An. Of two.

Qu. Which be they?

An. Naturall and Diabolicall.

Qu. What call you Naturall anger?

An. The anger that is in a Magistrate towards the Subiect, a Father towards his Childe, or a Master towards his Seruant or Scholler, for the due correction of such vices as they perceiue in them to the dishonour of God.

Qu. What is Diabolicall anger?

An. So to be incens'd as to wish the destruction of any one.

Qu. Wherein consists filthy communication?

An. In swearing, cursing, blaspheming, immodest words, and idle iesting.

Qu. How must Christians then frame their daily conference?

An. In such sort as it may be to the edification one of another, speaking vnto themselves in Psalmes, and Hymnes, and spirituall Songs, and giuing

Ephesians.

giving thanks to God for all things.
chap. 5. 19. 20.

Qu. What is Couetousnesse?

An. A greedinesse of gaine, without regard of their owne necessities, or the necessitie of others.

Qu. What is Fornication?

An. A polluting of the soule with lust of the body.

Qu. What is Drunkenesse?

An. A confounding of the reason and the senses by immoderate drinking.

Qu. What is false Doctrine?

An. Any thing that is taught contrary to the truth of Gods word.

Qu. How are they said to lead their lines that delight in any of these abuses?

An. Improuidently.

Qu. Why?

An. Because they neglect the will of God to follow their owne wayes.

Qu. How are they said to lead their lines that abhorre them?

An. Circumspectly.

Qu. Why?

An. Because they preferre the will of God before their owne imaginations, chap. 5. 15. 17.

Qu. What is Pauls particular exhortation in this Epistle?

An.

An. The duty of Husbands and Wiues, Parents and Children, Masters and Seruants.

Qu. What is the duty of Husbands towards their Wiues?

An. To loue them as Christ loued his Church, who gaue his life for it, chap. 5. 25.

Qu. What is the duty of Wiues towards their Husbands?

An. To submit themselves vnto their Husbands as vnto the Lord, chapter 5. 22.

Qu. What is the duty of Parents towards their Children?

An. Not onely to feede and clothe them, but to bring them vp in the feare of the Lord, chap. 6. 4.

Qu. What is the duty of Children to their Parents?

An. To honour and obey them with bodily reuerence, and with the vnfayned loue of the heart, chap. 6. 12.

Qu. What is the duty of Masters to their Seruants?

An. Not to defraud them of their due, nor to vse cruelty towards them, remembring that they themselves haue also a Master in Heauen, Chapter 6.

Qu. What is the dutie of Servants to their Masters?

An. To obey, and labour for them in singlenesse of hart, and not with eyeservice.

Qu. How is that?

An. To doe all things (whether their Masters be absent or present) as if God beheld them.

Qu. How doth S. Paul wish the Ephesians (and in them vs) to arme our selues for the accomplishing of these and all other duties?

An. First, to gird vs with the girdle of truth: secondly, to put on the brest-plate of righteousness: thirdly, to be shod with the shooes of the preparation to the Gospel of peace: fourthly, to take the shield of faith: fifthly, the helmet of saluation: sixthly, the sword of the spirit, chap. 6. 14. to 17.

Qu. What is vnderstood by the girde of truth?

An. A binding of our selues to the obseruation of the word of God.

Qu. What by the brest-plate of righteousness?

An. A good conscience or innocencie of life?

Qu. What by the shooes of peace?

An.

An. Friendly and quiet conuersation.

Qu. What is the shield of faith?

An. The righteousness of Christ, able like a brasen shield to protect and couer vs from the darts of the world, the flesh and the Diuell.

Qu. What by the helmet of saluation?

An. The strength and the power of Christ, being for our sakes vanquisher of hell, death and sinne.

Qu. What is the sword of the spirit?

An. The word of the euer-liuing God, which as a sword we must draw forth to defend our selues, and offend our spirituall enemies.

Qu. What is the speciall qualitie required of him that is thus armed?

An. Prayer and continuall thankfulnessse, chap. 6. 11.

To the PHILIPPIANS.

Question.

What were the Philippians?

An. Exiles of Philippi, a Citie in

Philippians.

in Macedonia, where Saint Paul had planted the Gospell.

Qu. What moved him to write vnto them?

An. Two things.

Qu. Which be they?

An. First, the generall care hee had for all the people of God: secondly, that hee might shew his thankfulness toward the Philippians.

Qu. For what?

An. For sending him reliefe after they knew he was prisoner in Rome.

Qu. By whom did they send him reliefe?

An. By Epaphroditus a professor of the Gospell.

Qu. How doth he shew his thankfulness toward them?

An. Two wayes.

Qu. Which be they?

An. First, in praying God for them, & then in praying vnto God for them,

Qu. How doth hee praise God for them?

An. In that it had pleased him to receiue them into the fellowship of the Gospell, chap. 1.5.

Qu. How and in what sort doth he pray for them?

An.

An. Three manner of waies.

Qu. Which be they?

An. First, that God, which had begun this good worke in them, would continue it vntill the day of Christ Iesus, chap. 1.8.

Secondly, that they might be able, through his grace, to discern true doctrine from false, chap. 1.10.

Thirdly, that they might abound in love, and in the workes of righteousness, chap. 1.11.

Qu. How doth hee encourage them, least his imprisonment should make them faint?

An. Three waies.

Qu. Which be they?

An. First, in respect of others: secondly of himselfe; thirdly, by the example of Christ.

Qu. How in respect of others?

An. That as others in behoulding his constancy were boldened, and did more frankly professe Christ, so hee hoped they would doe, chap. 1. verse

14.

Qu. How doth he encourage them in respect of himselfe?

An. That as hee knew Christ should be magnified in his body, whether hee

S

lined

lived or died, so hee doubted not, but that they would be of the same minde, chap. 1. 10.

Qu. How by the example of Christ?

An. That as Christ being God became man; being free, became bound; being Lord & Master ouer all became a seruant to all; and for our sakes was content to suffer all reproach and tyranny; yea, death it selfe; so we for his sake should not refuse to doe the like, chap. 2. 5. to 11.

Qu. What reason doth hee alledge, the better to perswade vs thereunto?

An. A twofold reason.

Qu. What is that?

An. First, as touching the reward of our persecuters: secondly, as touching the reward of vs that are persecuted.

Qu. What doth hee say shall be the reward of our persecuters?

An. Perdition.

Qu. What of vs that are persecuted?

An. Saluation, chap. 1. 28.

Qu. How doth he conclude these circumstances?

An. With a necessity to suffer with Christ, if we will be thought to beleeue in Christ, Chap. 1. 29.

Qu.

Qu. What doth Paul exhort vs vnto in this Epistle?

An. Concord, meekenesse of minde, and godly conuersation.

Qu. How to concord?

An. That we be of one iudgement in Religion, chap. 2. 2.

Qu. How to meekenesse of minde?

An. That nothing be done through vaine-glory, but euery man to esteeme other better then himselfe, chap. 2. 3.

Qu. How to godly conuersation?

An. That whosoever is true, iust and of good report, him to follow, chapter 4. 8.

Qu. What doth he bid vs beware of?

An. False teaching.

Qu. What names doth he attribute vnto false teachers, whereby to know them?

An. He calleth them dogges, euill workers, cousoners, belly-gods, enemies to the Crosse of Christ, and minders of earthly things, cha. 3. 2. 18. 19.

Qu. And wherfore doth he cal them dogs?

An. Because like dogs, they barke against the doctrine of the Gospell.

Qu. And why euill workers?

An. Because in the haruest of the Lord they seeke not his glory, but their owne commoditie.

Qu. Why coufoners?

An. Because they teach that Circumcision and the workes of the Law are necessary to saluation.

Qu. Why belly Gods?

An. Because to satisfie the lust of their flesh, they care not with what ceremonies they seduce Gods people.

Qu. Why enemies to the Crosse of Christ?

An. Because they are Christians in name onely, and not in deed.

Qu. Why minders of earthly things?

An. Because their chiefeft care is to be rich, and rise to promotion.

Qu. How doth Paul make knowne the true Ministers of God?

An. By five speciall notes.

Qu. Which be they?

An. First, he saith, they hold it glorie to dye for the confirmation of their Disciples faith, chapter 2.17. Secondly, they put no confidence in earthly things, chapter 3. Thirdly, they doe esteeme all things losse, and as very dounge, for the excellent knowledge of Christ, chap. 3.8. Fourthly, they preach the righteousnesse of Christ, and not mens workes, verse 9. Fifthly, their conuersation is in heauen, from whence they

they expect Christ, by whose comming
they hope to be made immortall, chap.
3.20.21.

*Qu. What is it to haue our conuersation
in heauen?*

An. To liue like a Saint on earth.

*Qu. That we may bee able to doe so,
what is required of vs?*

An. Three things.

Qu. Which be they?

*An. Faith towards God, loue to-
wards our neighbour, and sobrietic to-
wards our selues.*

TO THE COLOSSIANS.

Question.

VV *What are the Colossians?*

*An. A people dwelling
in Colosse, a Citie of Phry-
gia, whom Paul saluteth in the name of
Christ.*

*Qu. After his salutation what did
hee?*

An. Gaue God thanks for them.

Qu. Why?

An. Because of their faith in Christ
Jesus.

Qu. How doth he strengthen that faith?

An. First by prayer, and then by exhortation.

Qu. To whom did he pray?

An. To God.

Qu. For what?

An. For sixe things.

Qu. Which be they?

An. First, that they may bee filled with the knowledge of the will of God, in all wisdom and spiritual vnderstanding, chap. 1.9.

Qu. What is wisdom?

An. The knowledge of heavenly things.

Quest. Proceeds: what is the second thing?

An. Secondly, he prayeth that they may walke worthy of the Lord, chapter 1.10.

Qu. How is that?

An. To the honour of God, and the profit of others.

Qu. What is the third thing?

An. That they may be fruitfull in all good things, chap. 1.10.

Qu. What call you good workes?

An. The testimony of a liuely faith,
set

set forth by the deeds of mercy.

Qu. What is the fourth thing.

An. That they may increase in the knowledge of God, chap. 1. 10.

Qu. How shall they increase?

An. By the dew of Gods mercy, and the Sun. shine of his righteousness.

Qu. Which is the first thing?

An. That they may be strengthened.

Qu. With what?

An. With the glorious power of Christ.

Qu. To what end?

An. To endure with Patience and joy the afflictions of this life, chap. 1. 11.

Qu. What is the first thing?

An. That they may be alwaies thankfull vnto God.

Qu. Doth hee shew any reason why they ought to be thankfull?

An. Yes, first, in that God had made them meete to be partakers of the inheritance of Saints: and secondly, in that hee had deliuered them from the power of darknesse, and brought them into the kingdome of light, chap. 1. 12. 13.

Qu. By whose meanes?

An. By Christ the Redeemer, the Image of the inuincible God, the head of the Church, the first-borne of the

dead, and the peace-maker betweene God and men.

Qu. What doth hee exhort them vnto?

An. To cleaue vnto none but vnto Christ.

Qu. Why?

An. Because in him onely they shall be complete and perfect, chap. 2.

Qu. Where must we seeke him?

An. In heauen.

Qu. How?

An. By setting our affections on things that are aboue, & not on things that are on earth, chap. 3. 2.

Qu. When are our affections set vpon things that are aboue?

An. When wee liue after the good motions of the spirit.

Qu. When vpon things that are vpon the earth?

An. When wee liue after the desires of the flesh.

Qu. Shew mee a difference betweene the spirit and the flesh?

An. The flesh saith, rather steale then suffer want; the spirit saith, thou shalt not couet another mans goods: The flesh saith, reuenge where thou hast taken wrong; the spirit saith, forgiue as Christ hath forgiuen thee, chap. 3. 13.

Qu.

Qu. When doth this spirit fall vpon vs

An. In Baptisme.

Qu. How may we grieue this spirit?

An. By abusing the good graces of God, which it bringeth with it: as by turning malice into cruelty; humilitie into pride, and by applying the time appointed to Gods seruice, to the seruice of the world.

Qu. How is time lost to be redeemed?

An. By spending it more vertuously then heretofore wee haue done: as if wee haue beene carelesse, now to bee watchfull: if wee haue forgot God and his benefits, now to pray vnto him, and bee thankfull: if wee haue beene idle talkers, now to season our words with the salt of wisdom and edification, cha. 4.2.6.

The first Epistle to the THESSALONIANS.

Question.

How is this Epistle diuided?

An. Into two parts.

Qu. Which be they?

S 5

Am.

1. Theſſalonians.

An. Into a commendation, and an exhortation.

Qu. Whom doth Paul commend?

An. Firſt, the Theſſalonians, then himſelfe.

Qu. For what doth he commend the Theſſalonians?

An. Firſt, for their readines to heare : and ſecondly, for their profiting by hearing.

Qu. How did he know that they profited by hearing?

An. By three things which hee ſaw begin to flouriſh amongſt them.

Qu. And what are theſe?

An. Effectuall faith, diligent loue, and patient hope, chap. 1. 3.

Qu. What is effectuall Faith?

An. That Faith which bringeth forth good workes.

Qu. Diligent loue, what is it?

An. That loue which hath a care to benefit whom it loneth.

Qu. Patient Hope, what is it?

An. Hope that giueth the man courage to endure all the afflictions of this life without repining, becauſe hee depends vpon the reward promiſed in Chriſt.

Qu. And what is that?

An.

An. Eternall life.

Qu. How many kinds of loue are there?

An. Three.

Qu. Which be they?

An. Firſt, loue in the Magiſtrate to labour for the glory of God and benefit of the Common-wealth: Secondly, loue in the Miniſter to feede his flocke: Thirdly, loue in the priuate man, to maintaine the welfare of his friend and neighbour.

Qu. How doe they receiue the Goſpell, that receiue it with ſuch profit?

An. They receiue it not in word only, but in power alſo, chap. 1. 5.

Qu. What aſſurance doth it bring vnto them?

An. That they are the elect children of God, chap. 1. 7.

Qu. But what are ſuch men vnto God?

An. A glory.

Qu. What vnto the world.

An. A good example, chap. 1. 7.

Qu. How doth Paul commend himſelfe?

An. Firſt, for his loue towards them: ſecondly, for his diligence in teaching: thirdly, for his purity of doctrine.

Qu. Wherein did he ſhew his loue?

An. In foure reſpects.

Qu.

1 Thessalonians.

Qu. Which be they ?

An. First, in protesting, that he was not onely willing to haue dealt the gospel vnto them, but also his owne life : chap. 2. 8. Secondly, in sending *Timothius* vnto them for their comfort when hee could not come himselfe, chap. 3. 5. Thirdly, in esteeming their constancy in the faith, his life ; and their fainting, his death, chap. 3. 8. Fourthly in continuall praying for them, that their hearts might bee stable and vnblameable in holinesse before God and the world, chap. 3. 13.

Qu. Wherein did hee shew his diligence in teaching ?

An. In that hee laboured night and day for their instruction, chap. 2. 9.

Qu. Wherein the purity of his doctrine ?

An. In that it was without deceit, flattery, couetousnesse, vaine-glory, and not to please men but God, chap. 1. 15. to 18.

Qu. Was not Paul vaine-glorious then when he did thus praise himselfe ?

An. No.

Qu. Why ?

An. For two causes.

Qu. Which be they ?

An.

An. First, in that hee did it not to winne praise to himselfe, but to allure them to imbrace the Gospell which he taught. And secondly, to shew what difference there was betweene him and his doctrine, and the false teachers, and their doctrine.

Qu. What doth he exhort the Theſſalonians vnto?

An. To keepe their bodies as vessels of holinesse.

Qu. Why?

An. Because God hath called them not to vncleannes, but to purity of life, chap. 4.7.

Qu. What must they doe to keepe their bodies holy to the Lord?

An. Flie from lust, oppression, fraud, contention, idlenesse, & all appearance of euill, chap. 4.3. to 12. & chap. 5.22.

Qu. What doth he annexe to this exhortation?

An. A reprehension.

Qu. For what doth he reprehend them?

An. For two things.

Qu. Which be they?

An. For mourning for the dead, and curious searching to know when should be the time of Christ his second coming.

Qu.

1. Theſſalonians

Qu. Ought wee not then to mourne for the dead?

An. No, not in that manner as Infidels doe, which thinke their dead ſhall neuer riſe againe.

Qu. How then?

An. As good Chriſtians ſhould, who account of death but as a ſleepe, out of the which the faithfull ſhall one day awake, to their eternall ioy, chap. 4. 14.

Qu. Why doth he forbid them to ſearch for the time of Chriſt?

An. For two cauſes.

Qu. Which be they?

An. Firſt, becauſe they can neuer certainly know it, being a thing hidden from the Angels in heauen, much more from men on earth; and ſecondly, becauſe hee would rather haue them make themſelues ready thereunto, knowing it will come ſuddenly, and as a thiefe in the night, then for to enquire after the houre.

Qu. How muſt they make themſelues ready for it?

An. In walking like the children of light, and not like the children of darkneſſe, chap. 5. 5.

Qu. How is that?

An. In peace and loue one toward another,

another, in watching, praying, continually thanksgiving, hearing the word preached, and reuerencing the Ministers, chap. 5.6.

2. T H E S S A L O N I A N S.

Question.

VV *What is to be gathered out of this second Epistle to the Thessalonians.*

An. The tryall of faith.

Qu. How is faith tryed?

An. By affliction.

Qu. What is the fruit of affliction?

An. Patience, chap. 1.4.

Qu. And what proceeds of Patience?

An. The righteous iudgement of God, chap. 1.

Qu. Who will God iudge?

An. The affliecter, and the afflicted.

Qu. How will he iudge the affliecter?

An. In flaming fire, rendering vengeance, chap. 1.8.

Qu. How the afflicted?

An.

An. In mercy, giuing them rest, chap. 1.7.

Qu. When shall this iudgement be?

An. At the latter day, when the Lord Iesus shall shew himselfe from heauen with his mighty Angels, chap.

1.7.

Qu. What shall be a signe of that day?

An. The falling away of many from the faith, chap. 2.

Qu. By whose meanes shall they fall away?

An. By the meanes of Antichrist.

Qu. What is Antichrist?

An. The man of sinne, that opposeth himselfe against all that is Gods, ch.

2.4.

Qu. By whom will he worke?

An. By Sathan.

Qu. In what manner?

An. With great power, but in all deceiueablenesse, chap. 2.

Qu. Amongst whom?

An. Not amongst the elect, but them that shall perish, chap. 2.10.

Qu. Why not amongst the elect?

An. Because from the beginning they are chosen to saluation, ch. 2.13.

Qu. Therefore what ought to be the care of the Elect?

An.

An. To stand fast to the doctrine which they haue receiued, chap. 2. 15.

Qu. What is the meanes whereby they may be able to stand fast?

An. Prayer.

Qu. What must they pray for?

An. Two things.

Qu. Which be they?

An. That the word of God may haue free passage, and that they may be deliuered from the company of the wicked, chap. 3. 1. 16.

Qu. Whose steps doth S. Paul counsell them to follow?

An. His owne.

Qu. Wherein?

An. First, in vprightnesse of minde, and then in labouring before they eat, chap. 3. 7. 12.

Qu. How must they be vsed that follow not his instruction?

An. Excommunicated, chap. 3. 14.

Qu. Tell me what excommunication is?

An. To be banished the Congregation of God.

Qu. How, as an enemy vitterly to bee cast off?

An. No, but as a friend to be won to amendment of life, ch. 3. 15.

I Timo.

I. TIMOTHIE.

Question.

VVhat was Timothie?

An. A Disciple of Pauls, and a professor of the Gospell.

Qu. Where did he professe it?

An. In Ephesus.

Qu. What doth Paul admonish him of?

An. His dutie.

Qu. In what consisted his dutie?

An. In reading the word, and rebuking of sinne.

Qu. How must he rebuke sinne?

An. Openly.

Qu. Why?

An. Because others may take heede, chap. 5. 20.

Qu. Is there no difference to be made?

An. Yes.

Qu. In what?

An. The elder sort must be rebuked as Fathers : the younger as brethren, chap. 5. 1.

Qu. How must he teach all men?

An. To pray.

Qu.

Qu. In what sort?

An. By lifting vp of pure hands, cha.

2.8.

Qu. For whom?

An. For all people, but specially for Princes and Rulers.

Qu. To what end?

An. That vnder their authority we may lead a godly and peaceable life.

Qu. How all women?

An. To array themselues with shamefastnesse and modesty, and not with gold, pearle, or broydered hayre, chap. 1. vers. 6.

Qu. How Ministers?

An. To be blamelesse, the husband of one wife, watchfull, sober, harbourous, apt to teach, no drunkard, quarreller, or couetous, chap. 3. 2. 3.

Qu. How Widdowes?

An. To exercise deeds of charity: to bring vp their children vertuously: not to be idle pratlers, gadding from house to house, chap. 5. 10. 13.

Qu. How rich men?

An. Not to be high-minded, nor put confidence in vncertaine things: but be ready to distribute to them that want chap. 6. 17.

Qu. What is the best gaine?

An.

An. Godlinesse, chap. 6. 6.

Qu. Why?

An. Because they that would be rich, fall into many temptations, and snares that may drowne them in perdition and destruction, chap. 6. 9.

2. TIMOTHIE.

Question.

How is this Epistle divided?

An. Into two parts.

Qu. Tell me which be they?

An. Into an exhortation and a Prophecie.

Qu. But what doth Paul exhort vnto?

An. Stedfastnesse in Faith, and patience in suffering for the same, chap. 1. 14.

Qu. Why?

An. Because those that will raigne with Christ, must suffer with Christ, chap. 2. 2.

Qu. By what example?

An. By the example of the Souldier, Husbandman, and of him that contendeth for a maisterie : neither of which
receiue

receiue recompence except they first labour, chap. 2.4.5.6.

Qu. What hindereth our saluation in this behalfe?

An. Contending about friuolous and vaine questions.

Qu. How?

An. In that they engender strife, ch.

2.14.23.

Qu. Of what doth he prophesie?

An. The perillous time to come, chapter 3.1.

Qu. How should the time to come be perillous?

An. By reason of wicked men.

Qu. What wicked men.

An. Louers of themselves, couetous boasters, proud, and cursed speakers, disobedient to parents, without naturall affection, &c. chap. 3.2.3.4.5.

Qu. By what meanes therefore doth he teach Gods Ministers to repress the malice of such men?

An. By preaching the word in season and out of season; by improving, rebuking and exhorting with all long suffering and doctrine, chap. 4.2.

Paul to TITVS.

Question.

VV *Here was Titus when Paul writ vnto him?*

An. In Creete.

Qu. To what end was he there?

An. To finish the doctrine which Paul had begun.

Qu. How must he be armed thereunto?

An. With boldnesse, as Gods Ambassadour, and by shewing himselfe an example of good workes and integritie of life, chap. 2. 7. 15.

Qu. To whom?

An. To all whom he taught.

Qu. Who were those?

An. Both yong and old.

Qu. What doth he teach the old?

An. The men to be sober, honest, discreet, sound in faith, loue and patience, chap. 2. 2. The women to be holily, and not giuen to wine.

Qu. What doth he teach the yong?

An.

An. The men to be sober minded, women to be chaste, obedient to their husbands, and no gadders abroad, chap. 2. 5.

Paul to PHILEMON.

Question.

F*From whence was this Epistle written?*

An. From Rome.

Qu. Vpon what occasion?

An. Onesimus a seruant to Philemon, being fled from his Master, Paul winneth to Christ, and sends him backe againe.

Qu. By what intreaty?

An. That Philemon wold receiue him.

Qu. How?

An. As if Paul himselfe were present, verse 17.

Qu. For what reason?

An. Because hee was now not onely his Seruant, but his brother in the Lord.

Qu. How?

An. In that he professed the Gospell.
The

Hebrews.

The Epistle to the HEBREWES.

Question.

VV *Ho writ this Epistle?*

An. It is not knowne.

Qu. *What is handled in it?*

An. The difference betweene the Priesthood of Christ, and the Leuiticall Priesthood.

Qu. *How doe they differ?*

An. In five points.

Qu. *Which be they?*

An. As touching the Office, the Temple, the Sacrifice, the Ceremonies, and the effect.

Qu. *How do they differ as touching the Office?*

An. The Priesthood of the Levites was externall, and after the order of *Aaron*: the Priesthood of Christ is spirituall, and after the order of *Melchisedech*?

Qu. *What is it to be a Priest after the order of Melchisedech?*

An. To be a Priest, a Prophet, and a King,

King, not for a moneth, a yeere, or an age, but for euer, chap. 7. 3. and 23.

Qu. Why are all those thre titles attributed ?

An. Because he sanctifies vs from sin, teacheth vs by his wisdom, and gouernes vs by his power.

Qu. How do they differ as touching the Temple.

An. The Temple of the Leuites was built with hands, and to endure but a time : the Temple of Christ is built by the holy Ghost in eternitie, chap. 8.

Qu. How doe they differ as touching their Sacrifices ?

An. The Leuites did offer the blood of Goates and Bulls : but Christ, his owne precious blood.

Qu. How touching their Ceremonies ?

An. The Ceremonies of the Leuites were corporall, as the attyring of the body, and other externall obseruations; but the Ceremonies of the Gospell are spirituall, as the vertuous disposition of the soule.

Qu. How touching their effects ?

An. The sacrifices of the Leuites, though many times offered, did scarce sanctifie the body : the Sacrifice of
T Christ,

Christ, but once offered, sanctifies both body and soule, chap. 9. 14. and 28.

Qu. In whom?

An. In all that haue faith.

Qu. What is faith.

An. The ground of things which are hoped for, and the euidence of things which are not seene, chapter 11. verse 1.

Qu. How doe the Temples of Moses and Christ agree?

An. The Temple of Moses had three separations, as the holiest of all, wherein to the high Priest onely entred, and that but once euery yeere; the Tabernacle of the Congregation, where the Leuites remayned, and the open court, where the people had resort. So in the Temple of Christ, there is the spirit, the soule, and the body.

Qu. What difference is betweene the spirit and the soule?

An. By spirit is vnderstood regeneration through faith in Christ, and by soule is vnderstood man in his first corruption, liuing according to the rule of reason, without the knowledge of Gods word, or faith.

Qu. Being once grafted in faith, what is it to fall from it?

An.

An. Sinne against the holy Ghost, which is unpardonable, chap. 6. 4. and chap. 10. 26.

Qu. How may we fall from Faith?

An. If when once we haue receiued the knowledge of Christ, we afterward deny him.

Qu. What therefore are the Hebrewes counselled to doe?

An. To keepe the profession of their hope without wauering, chap. 10. 23.

Qu. How must that be?

An. Through patience.

Qu. Wherein?

An. In esteeming light the troubles of this life, by setting before our eyes the ioy of the world to come.

Qu. What haue we to encourage vs?

An. The words of our Saviour.

Qu. What are they?

An. My sonne, faint not when thou art rebuked; for whom the Lord loueth he chasteneth, and scourgeth euery son that he receiueth, chap. 12. 5. 6.

Qu. Is there nothing else required but patience?

An. Yes, the sacrifice of a Christian.

Qu. What is that?

An. To praise God alwayes, and distribute to the poore, chap. 13. 15. 16.

The generall Epistle of I A M E S.

Question.

VVhy is this called the generall
Epistle of Iames?

Ans. Because it is not
writ to any one man or countrey, but
Generally to all the Iewes, dispersed
through many Countries.

Qu. What doth it containe?

An. The effects of our Iustification,
as Paul to the Romanes declared the
cause.

Qu. What is the cause of Iustification?

An. Faith.

Qu. What are the effects?

An. Good vvorkes, chap. 2. 24.

Qu. How is faith divided?

An. Into two parts.

Qu. Which be they?

An. A liuely Faith, and a dead faith.

Qu. What is a liuely Faith?

Ans. Faith made knowne by good
vvorkes.

Qu. What is a dead Faith?

An.

An. Faith without good vvorkes,
and so the Deuill is saide to haue Faith,
chap.2.17.19.

Qu. What be the good workes S. James
exhorteth vnto?

An. Patience, prayer, loue, to beware
of ambition, swearing, and conten-
tion, to bridle the tongue, and rule the
affections, not to speake euill one of an-
other, not to bee friends of this world,
&c.

Qu. From whence proceeds good workes?

An. From God, chap.1.17.

Qu. From whence euill?

An. From our owne concupiscence,
chap.1.14.

Qu. What saith S. James of patience?

An. Blessed is the man that endures
temptation, for when hee is tryed hee
shall receiue the crowne of life, chapter
1.12.

Qu. What saith hee of prayer?

An. Let him that asketh, aske vvith
faith, and vvauer not, chap.1.6.

Qu. Of Loue what saith he?

An. He that loueth his neighbour as
himselfe, fulfilleth the Law, chap.2.8.

Qu. Of Ambition, what?

An. God reiecteth the proud, and
giues grace to the humble, chap.4.6.

James.

Qu. What of swearing?

An. Before all things (my brethren) sweare not, neyther by heauen, earth, nor any other oath: but let your yea, be yea, and your nay, nay; lest ye fall into condemnation, chap. 5.12.

Qu. What of contention?

An. Where enuying and strife is, there is all manner of euill vvorkes, cha. 3.16.

Qu. What of the tongue?

An. That it is a fire, and a world of wickednesse: defiling the vvhole body if it be vngouerned, chap. 3.6.

Qu. What of euill speaking?

An. If a man speake euill of his brother, hee speaketh euill of the Law, cha. 4.11.

Qu. Who are the friends of the world?

An. Such as esteeme more of riches, honours, and such like, then of the word of God.

Qu. What saith James of such men?

An. He bids them weepe and howle for the miseries that shall come vpon them: their riches are corrupt, and their garments are moath-eaten, their gold and siluer is cankered, & the rust thereof shall be witnesse against them, chap. 5.1.2.3.

Qu.

Qu. What is the best use of riches?

An. To employ them in doing good, as in relieving the poore, the fatherlesse and widowes, and that is called pure Religion, and vndefiled before God, chap. 1. 17.

Qu. Every one therefore that heareth the word of God is not religious.

An. No, but such onely as are doers thereof, chap. 1. 22.

The first Epistle generall of PETER the Apostle.

Question.

WHat is contained in this first Epistle of Peter.

An. Three things.

Qu. Which be they?

An. The calling of Christians, their dignity, and fruits of their calling.

Qu. Who hath called them?

An. Christ.

Qu. How?

An. Through obedience and sprinkling of his blood, chap. 1. 2.

Qu. To what?

1. Peter,

An. To an inheritance immortal and vndefiled, that fadeth not away, but is reserved in heaven for vs, chap. 1. 4.

Qu. *How must we apprehend it?*

An. By faith, chap. 1. 5.

Qu. *What is the dignity of Christians?*

An. They are saide to bee a royall Priesthood, a holy Nation, a peculiar people, chap. 2.

Qu. *What is the fruit of their calling?*

An. To shew the vertue of him that called them, chap. 2.

Qu. *How is that?*

An. Being holy as hee is holy, and since he hath called vs out of darknesse into light, to walke as in the day time, by laying aside all maliciousnesse, all guile and dissimulation, all enuy and still speaking, chap. 2. 1. and 9.

Qu. *How shall we doe these things, the world euery houre prouoking vs to the contrary?*

An. By setting before vs the example of Christ, which gaue his life for his enemies; and when he was reuiled, reuiled not againe, and when he suffered threatned not, but committed to him that iudged rightcoulsly, chap. 2. 21. 22.

Qu. *What brings vs to this Obedience?*

An.

An. The loue we owe to Christ that hath begotten vs a new to righteousness; and the feare not to bee pertakers of his mercies, because of the small number of them that shall be saued.

Qu. Who is the efficient cause of our saluation?

An. God the Father.

Qu. Who is the materiall cause?

An. The obedience of Christ to the Crosse.

Qu. What is the formall cause?

An. Our effectuall calling.

Qu. What is the finall cause?

An. Our sanctification.

Qu. Wherein standeth our sanctification?

An. In two things.

Qu. Shew me, which be they?

An. In dying to sinne, and liuing to God, chap. 4. 2.

Qu. When doe we liue to God?

An. When we mortifie the lusts of the flesh, chap. 4. 2.

Qu. Wherein consisteth this mortification?

An. In perticular duties.

Qu. What be those?

An. The duties of Rulers, Subiects, Husbands, Wines, Masters, Seruants, and Pastors of the Church, &c.

Qu. What doth he counsell as touching

1. Peter.

every mans private selfe?

A. To be sober & watching in prayer.

Qu. *What is prayer?*

An. A calling vpon the name of God in time of necessity.

Qu. *What is the properties thereof?*

An. It must be from the heart, with true faith, in the name of Christ, and in few words.

Qu. *What is the efficacie of prayer?*

An. It ouercommeth God, vvhich ouercommeth all things.

Qu. *What doth Peter counsell vs to doe as touching others?*

An. One to suffer with another, to loue our brethren, to be pittifull, not to render euill for euill, but contrariwise to blesse, chap. 3. 8. 9.

Qu. *Why must we loue?*

An. Because God hath loued vs.

Qu. *Why must we suffer?*

An. Because therein wee are blessed. chap 4. 14.

Qu. *How must we suffer?*

An. Not as murderers, theeues, or euil-doers, but as louers of faith, ch. 4. 15.

Qu. *Why are we bound to these vertuous actions?*

An. Because thereby God is glorified, chap. 2. 12.

The

The 2. Epistle of PETER.

Question.

WHat doth Peter exhort vs vnto in this second Epistle?

An. That hauing once receiued the knowledge of the Gospell, to confirme and establish it in vs by good workes, and to sticke vnto it, euen till the last gaspe, chap. 1. 10.

Qu. Why?

An. Because as S. Paul saith, so runne that ye may obtaine; so S. Peter saith, by making sure your election, that is, in not being idle or vnfuitfull in your calling, an entrance is made vnto you into the kingdome of our Lord and Saviour Iesus Christ, chap. 1. 11.

Qu. What is the gate vnto that entrance?

An. Death.

Qu. What is Death?

An. The laying downe of the Tabernacle of this flesh, chap. 1. 14.

Qu. Why doth hee call this flesh of ours a Tabernacle?

An. Because wee dwell therein, as strangers

strangers, not for euer, but for a certaine time.

Qu. How doth Peter confirme the doctrine of Faith?

An. By shewing it is no deceiueable fable, but the Truth it selfe, descended from heauen, chap. 1. 17. 18.

Qu. Who are impugnors of this truth?

An. Hypocrites and Atheists.

Qu. What are Hypocrites?

An. Wels without water, such as pretend an outward holinesse, but inwardly are corrupt and venemous, chap. 3. 13. 17.

Qu. What are Atheists.

An. Mockers and deriders of the Scriptures, and such as thinke there will be no resurrection, chap. 3. 3. 4.

Qu. When shall these men appeare?

An. In the latter times, chap. 3. 3.

Qu. How will they be disproned?

An. The heauens shall melt, and the earth be consumed vvith fire, and the Lord appearing in glory, shall giue them the wages of vnrighteousnes. chap. 3. 10. and chap. 2. 13.

Qu. Is there any hope of escaping?

An. No: for he that spared not the Angels vvhen they sinned, vvill not spare them. chap. 2. 4.

The

The first Epistle generall of I O H N.

Question.

VV *What is here set downe?*

An. Two sorts of Loue.

Qu. Which be they?

An. Loue of the world, and Loue called Charity.

Qu. In what consists the loue of the world?

An. In three things.

Qu. Which be they?

An. Concupiscence of the flesh, lust of the eyes, and pride of life, chap. 2. 16.

Qu. What is concupiscence of the flesh?

An. An inclination of the heart to inioy the pleasures of the body, as wantonnesse, chambering, slouth, drunkennesse, and such like.

Qu. What is the lust of the eies?

An. A couetous and immoderate desire of worldly wealth, and all offences which doe accompany it, for the obtaining thereof; as lying, theft, deceit, rapine, vsury, cosonage, and such like.

Qu. What is pride of life?

An.

An. In all things, as in meate, drinke, apparell, house-roome, & other things, to bear an arrogant contemptuous mind striving to excell others.

Qu. What doth hee then say touching such sinners?

An. That God is not in them, nor they in him, chap. 2. 15.

Qu. What is charity?

An. A motion of the heart, whereby we do loue God, and in him our neighbour.

Qu. What is the loue of God?

An. To keepe his commandments, chap. 5. 2.

Qu. What is it to loue our neighbour?

An. To esteeme him as our selfe.

Qu. How many kinds of loue are there?

An. Two.

Qu. Which be they?

An. True and fained loue.

Qu. Which call ye true loue?

An. Not onely to helpe our brother with all wee haue, but if need require to offer our life for him, chap. 3. 16.

Qu. Which call you fained loue?

An. To loue in word, and not in deed, chap. 3. 11.

Qu. What saith Saint Iohn, as touching true louers?

An.

2. Iohn.

An. That they dwell in God, and God in them, chap. 4. 16.

Qu. What is it to dwell in God?

An. To be partakers of his grace, to the mortification of the flesh, and liuely demonstration of our faith.

Qu. How shall we know that God dwelleth in vs?

An. If we see our brother want this worlds good, and doe not shut vp our compassion from him, but willingly relieue him, chap. 3. 17.

Qu. What is said of him that hateth his brother?

An. That he walketh in darkenesse, chap. 2. 11. Is the childe of the diuell, chap. 3. 10. abideth in death, chap. 3. 14. Is a man-slayer, and barred from eternall life, chap. 3. 15.

The 2. and 3. Epistle of IOHN.

Question.

TO whom were these two last Epistles written?

An. The one to a certaine zealous Lady, the other to Gaius, a professor of the Gospell.

Qu.

Iude.

Qu. What doth he commend in the Lady?

An. The vertuous bringing vp of her children.

Qu. What in Gaius?

An. His testimony of Faith, and hospitalitie toward strangers.

Qu. What doth he admonish them of?

An. To beware of deceiuers.

Qu. Who are those?

An. Such as would not confesse that Christ was come in the flesh.

Qu. How must they entertaine them?

An. They must not receiue them into their houses, nor bid them, God speed.

Qu. Why?

An. Because in so doing, they should be partakers of their euill deeds.

The Epistle of I V D E.

Question.

TO whom is this Epistle written?

An. To all Christian Churches.

Qu. What doth he exhort them vnto?

An. To contend for the maintenance of their faith.

Qu.

Qu. Against whom?

An. Against Sectaries.

Qu. What is the condition of Sectaries?

An. To murmure, complaine, and walke after their owne lusts.

Qu. Whom doe they murmure against?

An. Gouvernours.

Qu. How doth he reprove them?

An. By the example of Michael the Archangell, who when hee stroue with the Diuell about the body of Moses, blamed him not with cursed speaking, but onely said; The Lord rebuke thee.

Qu. What doth hee meane by this example?

An. If it be not lawfull to raile vpon the Diuell, much lesse vpon Magistrates, be they neuer so wicked.

Qu. What is it to walke after our owne lust?

An. To be directed by carnall iudgement, and not by the spirit of regeneration.

REVELATION.

Question.

First tell mee what you vnderstand by Revelation?

An.

Reuelation.

An. The word importeth a laying open, or an vncovering of things that were before hid and shut vp in secret, which no liuing soule can know, but so farre forth as God shall please to disclose the same.

Qu. What is the authority of this Reuelation?

An. High and mighty, as proceeding from the mouth of God, by the mediation of Iesus Christ.

Qu. To whom was it given?

An. To the Apostle S. Iohn, and so consequently from him to the Church of God through all ages.

Qu. Where was Iohn when he received it?

An. In an Island called Pathmos, environed with the Aegean sea, which sea diuides Europe from Asia.

Qu. What did he there?

An. He was banished thither by the tyrant Domitian, about the yeere of our Lord Iesus 96. which Tyrant sought to suppress the light of the Gospell: but the Lord in mercy did the more aduance it, as appeares by adding a further discouery of his will, by this booke of the Reuelation.

Qu. What is the fruit of this Reuelation?

An.

An. Exceeding great, as we may gather by these words, *Blessed be they that read, heare, and keepe in memory, those things which are written in this prophetic,* chap. 1. 3.

Qu. To whom was Iohn commanded to send it?

An. To the seauen Churches of Asia, namely, of Ephesus, Smyrna, Pergamus, Thyatira, Sardin, Philadelphia, and Laodicea, where after the destruction of Ierusalem, Iohn did prosecute his holy calling in the Ministerie?

Qu. What method doth hee vse in the manner of his writing?

An. First, a friendly salutation, and then a brieve narration.

Qu. How doth he salute them?

An. By wishing vnto them grace and peace.

Qu. What vnderstand you by grace?

An. The free loue and affection which God beareth towards vs for his owne sake, although indeed we deserue it not, but are in our selues the children of vwrath and perdition.

Qu. What by peace?

An. All kinde of benefits, both spirituall and temporall, which flow vnto vs from the fountaine of grace, which
God

Reuelation.

God the Father had opened to the world by the meanes of his Sonne.

Qu. In whose name salutes he them?

An. In the name of the Father, the 7. Spirits, & of Iesus Christ, chap. I. 4. 5.

Qu. What is meant by the 7. Spirits?

An. The holy Ghost?

Qu. The holy Ghost being but one in person, why doth hee describe him by the number of seauen?

An. Although the holy Ghost bee but one in diuine essence, yet according to this seauen-fold operation which it had in the Churches of Asia, it is called by the name of seauen Spirits, not that it is in person diuers, but in power and vertue, according to the diuersity of those subiects which it worketh.

Qu. But why is that placed in the second place, whereas the vsuall order teacheth vs to say, the Father, Sonne, and Holy Ghost: and not the Father, Holy Ghost, and so to put the Sonne last?

An. Iohn vseth this order, not that there is any degree or dignitie in one person more then in another. For the Father is not greater then the Sonne, nor the Sonne greater then the Holy Ghost, they are all of the same power, maiestie, and glory, nor is one before another

another : but the reason that mooued *Iohn* to set our Sauior in the third place, was because immediatly, the narration (vvhich is the second point of the writing) chiefly concerneth Christ.

Qu. As how?

An. In describing him.

Qu. How doth Iohn describe Christ?

An. Two manner of vvaies : first, as touching the excellency of his glory, as hee appeared vnto him in vision, cha. 1, from 12. to 17.

Qu. What was his office?

An. It was three-fold, hee had the office of a Prophet, of a Prince, and of a Priest.

Qu. How did hee shew himselfe a Prophet?

An. In bearing vvitnesse of the truth, and reuealing the counsels of God vnto men.

Qu. How a Prince?

An. Tvvo manner of vvaies : first, by his victory ouer death. Death is swallowed vp into victory, *I Corin. 15.* And secondly, because hee hath dominion ouer all principalities and powers both in heauen and vpon earth, *Ephes.*

I. 21.

Qu. How a Priest?

An

Reuelation.

An. In that he hath washed vs from our finnes in his bloud, by offering his body a sacrifice for vs vpon the Crosse.

Qu. Did Christ beare these three offices oney for himselfe?

An. No, for the benefit of the faithfull that as he was, so they might be both Prophets, Kings, and Priests: Prophets in that hee saith, I will poure my spirit vpon all flesh, and your sonnes and daughters shall prophesie: Kings, in that we shall raigne with him eternally: and Priests, for that true Christians doe offer the spirituall sacrifice of prayer, praise, and almes deeds, Hebr. 13. 15. 16.

Qu. Are then all Christians Priests alike?

An. They are, as touching the sacrifice aboue-said, but not as touching Church-gouernment: for in this sense they are not called Priests, but Elders or Ministers.

Qu. How doth he describe Christ, according as he saw in vision?

An. By certaine properties fit for the capacitie of men: as that hee was in a long robe, girt with a girdle of golde, his hayre was white as snow, his eyes as a flame of fire, his feete like vnto fine
brasse

brasse burning in a furnace, his voyce to the sound of many waters, in his right hand he had seauen Starres, out of his mouth went a sharpe two-edged sword, and his face shone as the Sunne shineth in his strength.

Qu. What gather we by this description?

An. By his long robe giue vnto him, we gather the readinesse of Christ, in his Kingly and Princely office to execute the worke of our saluation; by his white hayre, his fulnesse of knowledge and wisdom; by his fiery eyes, his deepe insight into the darkest corners of the earth, and deepest secrets of mens hearts; by his feet of shining brasse the puritie and brightnesse of his waies, and the power which hee hath to tread downe his enemies, and therefore are his feete rather compared vnto Brasse then vnto gold, because gold is a softer mettall, and not so fit to represent his inuincible strength; by his voyce compared to the noyse of many waters, we vnderstand the sound of the Gospel, humbling some to their saluation, others to their confusion; by the Starres in his right hand, his faithfull Ministers, by whom hee worketh, which

which as starres, should giue light vnto men, by their doctrine and conuersation. By the two edged sword is vnderstood the powerfull vvord of GOD, cutting and cleansing the hearts of his children, and thrusting through the others to their destruction : and by his face shining like the Sunne at the highest, the vnspeakeable brightnesse of his grace, whereby the Church is comforted and lightened in all truth and sincerity.

Qu. Why doth he resemble the Churches to golden Candlestickes.

An. Because the Candlestickke doth not giue the light, but the light is put vpon it; so the Church receiueth al her light put vpon her from Christ, for the doctrine of the Church (which is the light of the Church) is from God, and not of men.

Qu. Vnto how many points may wee draw the doctrine of this booke?

An. Vnto foure.

Qu. Which be they?

An. Precepts, Prophecies, Promises, and Threatnings.

Qu. Wherein are the precepts seene?

An. In the instructions giuen to the seauen Churches.

Qu.

Qu. Vpon how many generall points doe these instructions consist?

An. Vpon three: a commendation, a reprehension, and an exhortation.

Qu. What doth Christ commend in them?

An. Their Vertues, as Patience, Labour, Zeale, in the Church of Ephesus, Chapter 2. 2. The workes of Faith, Repentance, and Charitie, together with Constancy in affliction, and true Humility in the Church of Smyrna, chap. 2. 9. Fortitude and valiant Perseuerance in the Church of Pergamus, that notwithstanding the Martyrdome of Antipas, a man there put to death for Religion, yet they were not terrified, but held fast the faith of Iesus Christ, and neuer forsooke it, chap. 2. 13. Loue and seruice toward their brethren, faith and assurance in the promises of God, and increasing in pietie, so that the end was better then the beginning in the Church of Thyatira, chap. 2. 19. A little increase of Faith, keeping of the word of God, and a free confession of his name in the Church of Philadelphia, chap. 3. 8.

Qu. What doth Christ reprehend in them?

V

An

Reuelation.

An. Their vices : as the lacke of lone in the Church of Ephesus, cha 2.4. Hypocrisie in the Church of Smyrna, of such as said they were Iewes, but indeed were the Synagogue of Sathan: that is, they did professe themselves Christians in word, but shewed it not in deed, chap. 2.9.

The bearing with false doctrine in the Church of Pergamus : for they suffered the Nicholaitans amongst them, that as *Balaam* did, taught the people of G O D to stumble in two things, causing them to commit fornication, both in body and soule: in body, by abandoning their Wiues to common vse: in soule, by sacrificing to Idols for superstitions sake, chap. 1.14.

The like vice is reprehended in the Church of Thyatira, that suffered *Isebell* a wicked woman, to set abroad false and abominable doctrine, tending to fornication & Idolatrie amongst them, chap. 2.20.

At Sardis their workes were faire in outward shewe, but inwardly nothing but filth and rottennesse, Chapter 3. verse 1.

At Laodicea they were time-servers, and halted betweene two opinions, and

and were neyther hot nor cold, chap.

3. 15.

Qu. What doth Christ exhort them vnto?

An. Repentance and amendement of life.

Qu. To their Repentance what is annexed?

An. A gracious promise, to be written in the booke of life.

Qu. To their wilfull persuerance in their sinnes, what is annexed?

An. An heauy threatning that hee will come sodainely vppon them as a theefe, and they shall not know the houre, chap. 3. 3.

Qu. Having learned the state of things as they stood for the present, when this Reuelation was giuen, what next succeedeth?

An. The Prophecie of things to come; which is eyther generall, as touching such things as should happen to the whole world; or particular, (but yet of more moment then the former) as touching such things as should happen to the Church.

Qu. What is the end of the Prophecy of the Church?

An. That the faithfull admonished

Reuelation.

before hand of the assaults, and bloudy attempts which the Diuell & the world should make vpon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the comming of Christ Iesus.

Qu. What is the ende of the Prophecie of the world?

An. To shew the iudgements that God would execute vpon the enemies of his Church, and the sealing vp of the Elect, before the execution of those iudgements, that they might bee kept from euill, as appeareth by the 7.8.9. Chapters.

Qu. If the Elect were kept from euill, to what end was this Reuelation given, to forwarne them that they should suffer trouble and persecution?

An. To bee kept from euill, is vnderstood, that notwithstanding all the violence and persecution offered them, yet they were not overcome, or driuen from faith, or the hope they had of eternall happinesse, but therein they did ioy and triumph, howsoeuer the world thought them plunged in despaire and sorrow.

Qu. What is the second vision that Iohn had?

An.

An. The vision, wherein was reuealed vnto him the Maiesly of God the Father, to giue the greater authority vnto this Booke, wherein his excellency is likewise set forth vnto vs (as well as the Sonnes) in a description fit for our capacity.

Qu. *How is the glory of the Father described ?*

An. In these fixe things : in the figures of his office, of his nature, of his assistants , of his effects, of the instruments which he imployeth to that purpose, and of the euent that follow.

Qu. *What is his office ?*

An. To iudge the whole earth, and therefore he is apprehended of Iohn, sitting vpon a throne, chap. 4. 2.

Qu. *How is his nature represented ?*

An. By the beauty of the Iasper stone, and of the Sardine, chap. 4. 3.

Qu. *Who are his assistants ?*

An. The honourable company of Prophets and Apostles , cloathed in white raiment, and crowned with gold, chap. 4. 4.

Qu. *What are the effects of this magnificence ?*

An. Lightning, thunder, and voyces, &c.

Reuelation.

Qu. Who be his instruments?

An. The company of the Celestiall creatures, in number foure; that is, so many as are needfull for the execution of the will of G O D ; through all the corners of the world ; and the whole army of creatures vnder heauen, figured vnto vs by the sea of glasse like vnto Christall.

Qu. Why are the celestiall creatures said to be full of eyes?

An. Because of their watchfulnesse in the seruice of God.

Qu. Why is the first compared vnto a Lyon?

An. Because of his courage.

Qu. Why the second to an Oxe?

An. Because of his strength.

Qu. Why hath the third the face of a man?

An. Because of his prudence.

Qu. Why is the fourth likened to a flying Eagle?

An. Because of his agility and swiftnesse.

Qu. What are the euentz that follow the description of this magnificence?

An. The praise and glory which the Angels giue vnto him that sits vpon the Throne , and the reuerence and
homage

homage which the Elders shew vnto him.

Qu. In what manner?

An. By prostrating themselves before him, casting their Crownes at his feete, chap. 4. 10.

Qu. Having procured so great authority to the words of this Reuelation by the description of the Maiesty of the giner, what followes?

An. The presentation of the two Bookes, whercof the one being great and large, written within and without and sealed with seauen seales, containeth the History of the vworld, the other being but little, includeth the History of the Church.

Qu. Who opens the scales of this Booke?

An. Christ Iesus.

Q. Were none solicited therunto but he?

An. Yes, a generall proclamation was made by an Angell, to see if any vvere worthy to open it: but none, neither in heauen nor earth, nor vnder the earth was found able, or worthy to open, or looke vpon the Booke, saue the Lion of the tribe of Iuda, and the Lambe that stood in the midst of the throne, and of the Elders, vvhich was Christ Iesus, chap. 5. 2. to 7.

Reuelation.

Qu. What doe we learne by this, that none were able to vnclōse the booke but hee?

An. That hee is the onely Mediatour betweene God and man, that no other creature eyther in heauen or earth is acquainted with the secret counsells of God, or can reueale them vnto vs, but hee.

Qu. Why is he called a Lion & a Lambe, names of contrary nature?

An. He is called a Lyon in respect of his power and strength: and a Lamb in respect of his patient sufferance.

Qu. What was contained in this booke when Christ had opened it?

An. The eternall purpose of GOD, for the punishing and powring forth of plagues vpon the world.

Qu. What moued him thereunto?

An. The incredulity and wickednes of men.

Qu. What were the plagues?

An. Of two sorts: eyther such as afflicted other creatures, as the earth, sea, hearbs, plants, fountaines, &c. chap. 8. or such as were inflicted vpon men, Chap. 9.

Qu. What were those?

An. Those were of two sorts: eyther by way of torment, or cruell murder.

Qu.

Qu. What is the cause of that Tyranny?

An. Smoake and Sulphure, which issued from the bottomles pit, whereby is figured the spirituall darkenesse, with which mens consciences were tormented: and from this darkenesse of minde, at the last did issue the other plague of slaughter and bloud-shed, so many yceres expressed and published through Christendome by the Popes of Rome, chap. 9. 15.

Qu. What is the generall vse of the precedents?

An. As touching the person of God, wee learne three things: First, his loving fauour in denouncing and giuing knowledge before hand, by euident tokens, what rigour hee proposed to execute afterward, if hee saw no amendment in the courle of mens liues, chapter 6. Secondly, his mercifull care ouer the Elect, in arming them with defensiuē armour, to couer them against the flood of those euils that were to ouerflow the whole world, chap. 7. Thirdly, the truth of his Iustice in executing all those plagues vpon the world, which he had fore-tolde, chap. 8. 9.

Reuelation.

Qu. What do we learne as touching our selues?

An. Three things, attention to regard the threatnings of God, repentance to be sorry for our sinnes, and amendment of life, to preuent the rigour of his iustice.

Qu. What as touching the instruments of God, which hee vsed in executing of his will?

An. Three things; first, that they were Angels. secondly, that they were obedient at his becke: and thirdly that they were expeditious in performance of their charge.

Qu. What learne wee as touching the Elect?

An. Three things; first, their place, they stood before the throne, and before the Lambe, whereby it is shewed that as they are vnder the protection of God, so are they alwayes ready to doe him seruice. Secondly, their habit, they were cloathed in white robes, washed in the blood of the Lambe; whereby is signified their pure, peaccable, and royall dignity. Thirdly, their victory, they had Palmes in their hands, whereby we are put in mind of the combats, which they sustained for the name of God, and
the

the eternal triumph which they haue in heauen, by the communion and fellowship of our Sauour Christ Iesus, Chap. 7.9.

Qu. What as touching a naturall man?

An. Spirituall misery which spreads it selfe into three branches: pouerty of heart for lacke of vnderstanding: blindness of minde, for lacke of faith: and nakednesse of soule, for lacke of the white robe of righteousness in Christ Iesus, chap. 3.17.

Qu. What as touching a regenerate man?

An. Three properties: strength of faith; keeping of the word of God; and free confession of his name, chap. 3.8.

Qu. Proceed vnto the vision of the second booke: who held the second Booke in his hand?

An. A mighty Angell, chap. 10.1.

Qu. Whom doe you vnderstand by that Angell?

An. Our Sauour Christ, that held the booke open in his hand.

Qu. How is he described?

An. In great glory & magnificence.

Qu. To what end?

An. To procure the greater authority to this Prophecy following.

Qu

Reuelation.

Qu. What was contained in the booke which he held?

An. The prophetickall History of the Church.

Qu. To whom did hee giue it?

An. To Iohn.

Qu. How did hee command him to vse it?

An. Hee bade him eat, that is, comprehend and thoroughly vnderstand it.

Qu. How is the History of the Church diuided?

An. Into two parts: into the ministry or deedes of the Prophets, and the whole body of the Church.

Qu. In how many things consisteth the deedes of the Prophets, or Ministers of the Church?

An. In three things: in their fighting vnder the Crosse, in their murthering, and in their raising vp againe.

Qu. When began their fight?

An. Presently vpon the death of Christ.

Qu. How long did they continue?

An. A thousand twenty and fixe yeeres.

Qu. The Text saith dayes, Chap. 11. 13.

An. True, but it is to be vnderstood yeeres, after the example of Ezekiel and Daniel,

Daniel, who interprete their visions, in like manner, dayes for yeeres.

Qu. Who was prophesied that he should murder and almost quite extinguish their doctrine?

An. Pope Boniface the eight, who entered into the Papacie at the expiration of 1260. yeares, chap. 11.7.

Qu. How did he enter?

An. Like a Foxe, by subtilty, who in the night by a false Oracle, perswaded his Predecessor *Celestine*, to resigne his authoritie vnto him.

Qu. How did hee rule when hee had got it?

An. Like an hungry Lyon, killing and deuouring the Saints of God.

Qu. How long did he rule?

An. Three yeeres and a halfe, during which time the Church of Christ seemed to be dead, and lye vnburyed.

Qu. Where?

An. In the streets of Rome.

Qu. The Text saith of Sodome and Egypt, how then doe you say of Rome?

An. By Sodome and Egypt is figuratiuely vnderstood Rome, by reason of the likenesse it had with those two places, for the licentiousnesse, and tyranny that was practised therein: for Sodome

was

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was not at that time, and *Ægypt* was a Countrey, and not a Citie.

Qu. Who raised the Church againe?

An. The spirit of life comming from God, chap. 11.

Qu. When?

An. Presently vpon the death of *Boniface*?

Qu. How died Boniface?

An. Like a dogge, in prison, by the meanes of *Sarra Columnus*, and a French Knight called *Naggaret*.

Qu. Did the spirit of God raise vp those that had beene slaine?

An. No.

Qu. The Text saith, they ascended into heaven in a cloud.

An. We are to vnderstand by the vse of the Scripture, that the Church of the wicked is commonly called the world, or the earth: & the Church of the faithfull and elect is called heauen; therefore when it is said they ascended vp into heauen, the meaning is, they were withdrawne from the tyranny of this wicked world, and gathered into the celestia^l Church: that is, seeing the Temple and publike places were not open vnto them, secret places were sanctified vnto them, as if it were
hea-

heauen apart from the rest of the world.

Qu. What effects follow this separation?

An. Feare and terrour in their enemies, ioy & thanksgiuing in the Saints of God, that hee did vouchsafe to challenge his authority and Soueraigne power ouer the world, chapter 12. vers. 11. 17.

Qu. Having touched the mystery of the Church, let vs returne to the other part of our diuision, which was the whole body of the Church: How doth the whole body of the Church diuide it selfe?

An. Into two parts; into the Iewish Christian, and into the Christian Catholike Church, which consisteth not onely of Iewes, but of the beleeuing Gentiles also.

Qu. When began the Christian Iewish Church?

An. At the instant of the conception of our Saviour Christ.

Qu. When began the Christian Catholike Church?

An. At that time when by the preaching of the Apostles, the Gentils were conuerted, and did embrace the glad tidings of the Gospell.

Qu.

Reuelation.

Qu. What doth Saint Iohn here continue for our instruction?

An. The estate both of the Iewish and Christian catholike Church war-faring, or as it was subiect to the assaults of her enemies.

Qu. What is the Iewish Christian Church compared vnto?

An. A woman with childe, chapter 12. verse 2.

Qu. Why?

An. Because like vnto a fruitfull woman, it is continually to bring forth children vnto the Lord.

Qu. How is that woman described?

An. By her attire, and by her standing, chap. 12. 1.

Qu. How was her attyre?

An. Of two sorts, the cloathing of her body, and the ornament of her head

Q. 1. How was her body cloathed?

An. With the Sunne.

Qu. What is thereby signified?

An. The inestimable glory giuen vnto the Church of God.

Qu. How was her head adorned?

An. With a Crowne of twelue Starres.

Qu. What is thereby signified?

An.

An. The kingdome of heauen, which belongeth vnto the Church.

Qu. How did she stand?

An. Vpon the Moone.

Qu. What doe we learne by that?

An. That the true Church trampleth vnder her feete all variablenesse, vnto which all things vnder the Moone are subiect.

Qu. What was her conflict?

An. She trauelled, and was in danger to haue her childe deuoured, chapter.

12. 4.

Qu. By whom?

An. By a fiery Dragon that had seauen heads, & vpon euery head a crowne, and ten hornes.

Qu. What doe you vnderstand by the Dragon?

An. Sathan.

Qu. What by his seauen heads?

An. His wonderfull pollicie and wisdom, able at once to disturbe the seauen Churches, that is, the vniuersall Church.

Qu. What by his seauen Crownes?

An. His magnificence and authoritie, euery head beeing as the head of a King.

Qu. What by his tenne hornes?

An.

Revelation.

An. His great power, sufficiently furnished to hurt the whole world.

Qu. What is understood by the childe whom he would deuoure?

An. Christ mysticall, that is, one and entire Christ in a myltery, compounded of the person of Christ, as of the head, and of the body of the Church, and of all the members thereof, vnited to the head by his spirit.

Qu. How was the childe delivered?

An. God tooke it vp into heauen, and prepared a place for the mother in the wilderneffe.

Qu. Did Sathans malice so end?

An. No, hee gaue two assaults more.

Qu. Where was the first?

An. In heauen, chap. 12.7.

Qu. In what manner?

An. Hee accused the Elect of God day and night.

Qu. What was his successe?

An. Hee was throwne downe from thence by the power of Michael, that is, of Christ Iesus.

Qu. Where was his second assault?

An. In earth, vpon the mother of the childe, and vpon the rest of her seede, that is, vpon the Church of the Iewes, and

and the Church of the Gentiles, afterward gathered together in Christ.

Qu. How did the Mother, that is, the Church of the Iewes escape in this assault?

An. She was carryed by the power of God, as by the wings of an Eagle into a place of refuge.

Qu. What place was that?

An. Pella, a towne seated on the other side of Iordan, in a desert country.

Qu. How did Sathan pursue her?

An. With a floud of water cast out of his mouth.

Qu. What vnderstand you by the floud of water?

An. The Romaines, which destroyed Ierusalem, and the Sanctuary that was therein.

Qu. Who drunke vp that floud of water that it did not hurt the Church?

An. The earth; that is, the wicked sort of the Iewes, whose bloody massacre satisfied the fury of the Romaines, so that the Elect had liberty to escape.

Qu. When Sathan saw himselfe againe preuented, how did he take it?

An. He was wroth, and made warre vpon the rest of the seede of the Woman, that is, vpon the Christian catholike Church.

Qu.

Reuelation.

Qu. How many principall things are wee to note in the History of the Christian Catholique Church ?

An. Three: her combats, her victory, and her glory.

Qu. With whom were her combats ?

An. With two kinds of beasts : the one whereof had seauen heads , and came out of the sea : the other had two heads , and sprang out of the earth , chap. 13.

Qu. What doe you vnderstand by the first beast ?

An. The tyranny inflicted vpon the Church by the ciuill gouernment of the Romane Empire.

Qu. What by the second beast ?

An. The persecution of the Papi-sticall Hyerarchie, by the succession of Popes.

Qu. Against whom doth the Church obtaine her victory ?

An. Against the two beasts, and the Dragon before spoken of, and against the whore of the spirituall Babilon, described in the 17. chapter.

Qu. What is vnderstood by the whore of Babilon ?

An. The great City of Rome, which raigneth over the Kings of the earth.

Chap.

Chapter 17. verse 18.

Qu. By what meanes doth the Church get victory ouer her enemies?

An. By the assistance of Christ her head and captaine.

Qu. Into how many parts doth his assistance spread?

An. Into foure : the preaching of his word, and the workes of Faith, Patience, and Obedience, set down in the 14. chapter : and into threatnings and iudgements proceeding from his diuine iustice, declared in the 15. and 16. Chapters.

Qu. Wherein consisteth the glory of the Church?

An. In her perpetuall triumph in the world to come, ioyned to her bridegrome Christ Iesus, in ioy that neuer shall haue an end : a taste of which ioy is in some sort made manifest vnto vs in chap. 21. 22.

Qu. But what shall become of the enemies of the Church?

An. They shall haue their portion in the Lake that burneth with fire & brimstone, which is the second death, chap. 21. 8.

Qu. How many kinds of death are there incident to man?

An.

Revelation.

Two; the first which is a separation of the soule from the body, and of this kinde of death all sorts of people must taste, as well the godly as vngodly; and the second, which is a separation of the soule and body from the presence of God, for ever, to remaine in darknesse, and this is the death that the wicked onely must dye.

Finis.



FINIS.



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